

John Walker Junr

SOPHRON:
OR
NATURE'S CHARACTERISTICS
OF THE
T R U T H,
In a COURSE of
M E D I T A T I O N S
ON THE
SCENES of NATURE.

"Where shall WISDOM be found and where is the place of
UNDERSTANDING? — Seeing it is HID from the eyes of
all living." *Job. xxviii. 12, and 21.*

"I am all that was and is and is to come: NO MORTAL ever
uncovered my VEIL". *Inscription on the fore-front of Minerva's
temple at Saum in Egypt. Plut. de Is. & Osir. p. 631.*

"GOD knoweth the WAY thereof—when HE made a decree
for the rain, &c. then did he SEE it and CYPHER it."
Job. xxviii. 23. and 26.

"Where is the wise? where is the scribe? where is the dis-
puter of this world? hath not GOD MADE FOOLISH the
wisdom of THIS world?" *1 Cor. I. 20.*

"The HEAVENS shall be INDEXES of THY WONDERFUL
WORK and of THY TRUTH in the congregation of the
saints." *Pf. lxxxix. 5.*

"For the INVISIBLE THINGS of GOD from the formation
of the WORLD are PERCEIVED, being UNDERSTOOD by the
THINGS that are MADE." *Rom. i. 20.*

"GOD hath REVEALED them to us by his SPIRIT."
1 Cor. ii. 10.

"Blessed be the NAME OF GOD for ever and ever: for
WISDOM and MIGHT are HIS." *Dan. ii. 20.*

By HENRY LEE, LL. B.

VOL. I.

L O N D O N:

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TO THE
HOLY, CATHOLIC AND APOSTOLIC
C H U R C H

O F

OUR GOD AND SAVIOUR, JESUS CHRIST;

And especially of

THAT PART PLANTED AMONGST US,
FOR HER EDIFICATION,

I N

TRUTH, PEACE AND GODLINESS;

That we may be

Filled with the *knowledge* of HIS will in all *spiritual*
wisdom and *understanding*, and give unto
HIM, in this *church*, his BODY,

A REASONABLE SERVICE

In the *unity* of the

FAITH OF THE GOSPEL OF GOD,

To the obtaining of the

GLORY OF OUR LORD JESUS CHRIST

I N T H E

NEW HEAVEN AND NEW EARTH

AT HIS APPEARING,

These poor *labours of love*, with hearty prayers unto
GOD, that they may come not only in *word*,
but also in power and with the HOLY
GHOST to these ends, are most humbly

DEDICATED AND DEVOTED BY

THE LEAST AND UNWORTHIEST

OF HER MINISTERS AND SONS,

HENRY LEE.

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Dedication

5

Explanation of the symbols

THE HOLY GHOST

C H O R U S

OUR GOD AND FATHER

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THE
EXPLANATION
OF THE
FRONTISPIECE.

*FAITH, in her present state of partial vision, with the veil taken away from the heart, and resting under the shadow of CHRIST, the "rock of our salvation," is represented by the woman with her veil thrown back, and under a rock. As the robe denotes the garment of salvation which FAITH has, and the shoes the preparation of the gospel of peace in which she walks, so the waters signify the troubles she has to pass through, and the cup the tribulation she is to have a portion of. But she is figured, pointing (for the justification of her conduct) to the word of salvation, as the spring of all her knowledge and grounded on the cross of CHRIST, which tells her, "the VEIL * (of natural things applied in the old testament) is done away (or wrought out) in CHRIST,"—*
and

* 2 Cor. iii. 14.

vi The explanation of the frontispiece.
*and she is represented, upon this principle of common sense, looking through the only medium we have to see invisible things by, through things temporal, in the system of NATURE, through the visible heavens, where the sun, moon and stars appear, as declaring * the GLORY OF GOD, to the far more wonderful system of GRACE and to the invisible GLORY of the GODHEAD; which glory is denoted by the superior brightness, wherein is inscribed the great and holy name יהוה JeHoVaH, and which irradiates not directly upon us, any more than the brightness upon the woman; whence she is enriching herself by a new and peculiar source of knowledge, by a heaven-revealed analogy, with a knowledge, which all the ideas of sensation and reflection could never have discovered, with the knowledge of divine things. And in this reasonable service of contemplating the wonderful work of redemption in nature's characters, she is figured as raised above worldly pomps, whose emblems are under the woman, and seeing the sting of death, sin, and the dominion of death destroyed*

The explanation of the *frontispiece*. vii
 destroyed, as signified by the broken arrow and scythe ; and Satan, represented by the serpent, bruised under her feet. Lastly, superior to all the powers of darkness and the emissaries of infidelity (which are designed by the owl and bats, that love not the light) as defeated by the strong shine of TRUTH in NATURE'S images, she is figured to be encouraged triumphantly to persevere, in following after the END of the creation and REVELATION, after the things of CHRIST, which she so sees in part, through every trial and in holy opposition to every error and impiety, by the promise before her : “ Be * thou faithful unto death, and I will give thee
 “ a crown of life ;”—and, in this hope of fruition and in a sense of this connection between the systems of GRACE and NATURE, and of her own wants in her highest advances in this world, to breath out this fervent petition, “ Open † thou mine
 “ eyes, that I may see the wondrous
 “ things of thy law,”—in order to her growing in the knowledge and love of CHRIST, the BEGINNING and the END of it.

* Rev. ii. 10.

† Ps. cxix. 18.

T H E
P R E F A C E.

THAT man is bound by the very constitution of *nature* to seek and follow *truth*, is obvious even from a superficial view of it. For nothing can be *clearer* than that the several *effects*, which we daily *see* in the heavens and on earth, in vegetable, animal and social life, owe their being to a *true* arrangement of *means* to produce them. And our obligations to attend to *truth* as certainly *increase* in proportion to the *importance* of the end we would obtain : and the enjoyment of the *favour* and *presence* of God and of *the fullness of joy* there is in it being the *most interesting* end we can propose to ourselves, it regularly follows, that we are under the *strongest* obligations to enquire after the *true* path to it. But yet, as the histories of *past* ages shew that men *have been*, so the experience of our *own* sad times affords us an abundant testimony that men still *are* more *sollicitous* and *careful* about the *qualification* of the means they make use of to procure to themselves *temporal* advantages, than about those they *trust* to for the acquisition of *heavenly* felicity. Now what I apprehend principally contributes to this coldness and indifference about *walking in truth* with God, and putting away that *worst* kind of falsehood,

Spiritual lying is this; that when men are awaken'd to an enquiry after what they shall do to be saved, and to put the important question (a) "what is truth?" they find a variety of paths presenting themselves under this name to lead them to final happiness. So that a man is either too frequently led by this variety of sentiments, greater than that of the climates their several advocates live in, to give it up as an impossible task that he should ever discover truth, and so think no more about it: or else rashly to walk in this or that path because his forefathers have gone in it: or because he sees a majority have chosen it: or that it is a (b) tenet supported by men of name in the world: or because it suits his own affectation of singularity or vain glory or lucre: and which pride or a very culpable fear of shame and reproach or covetousness or all often hinder his return from, be his error never so clearly demonstrated to him. With this variety it was my lot to be once perplex'd. And the disquietude it occasion'd will be conceiv'd by those who were ever doubtful which path they should take to the places their wishful minds sought to reach; but best by him whose heart has been stirred up (c) to seek the LORD, and that most desirable enjoyment, his face or countenance, and fervently to crie out in a consciousness of its strayings, (d) "Teach me thy way, O LORD, and I will walk in thy truth." However,

(a) *John*, xviii. 38.

(b) *Haud alio fidei promiore lapsu quam ubi falsa rei gravis auctor existit. Pliny.*

(c) *Pf.* xxvii. 8.

(d) *Pf.* lxxxvi. 11.

ever, I soon perceiv'd, that on the *one* hand, the reformed church with us, and the Lutherans, the Romish and Greek churches, and the Abyssinian Christians, and the disciples of Arius, Arminius, Pelagius, Socinus, Sabellius, Macedonius, &c. and the younger sects of Calvin, Zwinglius, &c. and Antinomians, Solifidians, Anabaptists, Quakers, and Mahometans acknowledge revelation or a reveal'd light. And I saw on the *other* hand persons distinguish'd by the names of Deists, Rationalists, Freethinkers and Moralists, (however they differ about the nature of the argument for the being of a God, and about the origin of evil, and the foundation of moral obligation) assert a natural light in men as the only true one, in opposition to revelation. So that the grand question, "what was truth?" clearly seem'd to lay between reveal'd light and religion; and what was call'd natural light and religion—as the other opinions were but so many different sentiments of what is the substance of this revelation, or what the pure dictates of this natural light. I was therefore led to review the nature of both lights, and the evidences for and objections against both.

1. Natural light I found proposed to be universal, clear and perfect, and defin'd in general "to be that which is to be drawn from man's reason, (e) flowing from the true current of the fancy, when unperverted, and without the extraordinary assistance

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tance

(e) Passendorf. l. 2, c. 3. 13.

"tance of *revelation* may be solidly found out and demonstrated by the bare force of reason:" and more particularly, (e) "that *clearness* and "connection of ideas;" by which man is able to collect the being and attributes of God, and the creation of the world, moral good and moral evil, the divine will, and man's duty, the immortality of the soul and a future state of rewards and punishments, so as to "know all that God can or will require "without an external revelation," and thus to live under a natural religion and law of his own invention.

And the evidences brought in support of it were numerous. If the *heathen* world was introduc'd as a glaring proof of its existence on the one hand; on the other hand man's present ability to reason about these things and the notices of some in particular concerning them delineated in a systematical way (f) were also urged as indisputable witnesses of the truth of its being, and of what men could discover by it: and these were so generally admitted, as the dictates of reason and conscience and moral sense, that there was no doubt, if the matter was to be determin'd by a majority of voices, but that the light of nature had a real existence, as a guide and instructor to man. And what added a very great force to the evidence was, that (g) persons of high rank in the learned world,

(e) See *Christianity as old as the Creation*.

(f) See Mr. Wollaston's *Religion of Nature*, Dr. Clarke's *Demonstration*, &c.

(g) Hooker in his *Ecclesiastical Polity*, lib. 1. 8. speaks of laws invettigable by reason, without the help of revelation—*Genius de*

world, who were taught by the *Christian* revelation they professed to beware of the (b) DOCTRINES OF MEN, as *spoilers* of true religion, did nevertheless set *their* seal to it as a *truth*: and that *their* authority and reasonings were of late so well *approved* that our youth were *educated* in the *same* sentiments, and when *admitted* into the *ministry*, did, notwithstanding the *article* which taught *otherwise*, (i) constantly inculcate this *natural light* in men: making *little* or *no* distinction between *natural religion* and *theology*, between *moral* obedience to the dictates of *nature* and *christian duty*; *insisting* upon *natural religion* as the *foundation* of what is *revealed*; recommending the latter as a *little more* than a *republication* of the former, and putting the *prophets* and *apostles* much upon a footing with a *Socrates* or a *Seneca*. For I confess it was *no little* inducement for me to conclude that the *light of nature* had a

de Princ. Jur Nat. C. I. 10. of a law implanted. The ingenious Bishop Wilkins says, "I call that *natural religion*, which men might know, and should be obliged unto by the mere principles of *reason*, improved by *consideration* and *experience*, without the help of *revelation*;" Archbishop Tillotson says, Vol. I. Ser. I. p. 20. "That religion is a property of our nature, Ser. XLI. p. 485. "The principles of *natural religion*, are the foundation of that which is *revealed*." Vol. II. Ser. LVIII. p. 405. "That *natural knowledge* is the *surest* and *safest* hold that religion hath upon *human nature*." Ser. LXXXVIII. p. 663. He says, "nor do they speak *safely*, who make the *divine* will the rule of *moral good* and *evil*, as if there were no *thing* good and *evil* in its own nature, antecedently to the will of God." So Dr. Clarke says, in several places of his works, Bishop Butler, King, and indeed most divines of this century, advance the same, as well as *Philosophers*.

(b) Coloss. ii. 8, 22.

(i) Article X.

real *existence*, and was vested with *such* powers, when *men*, who were bound by their profession to *defend* revelation, did assert the ability of *this* light, if well *attended to*, to instruct man. Because, there was no *small* room to presume it to be a thing *capable* of the *strongest* demonstration, which had the *suffrages* of the professed *enemies* to deism. And *these* considerations made me pay a very particular *respect* to *natural light*, and to the arguments of some persons from hence that there needed *no other*, came with great weight upon me. For, in the *first* place, it appeared to me to be *contrary* to nature to assert *both*; because, in the natural world, there are not *two* suns. *Secondly*, I could not conceive, *how* that should be properly called a *revelation* to me, which only *showed* me what I saw *without* it. And *thirdly*, I clearly perceived, if man could thus *see* for himself, and *direct* himself, that the SS, (k) which represented man's nature as *fallen*, and in *darkness*, and *perverse*, and denied it this *moral sense* and *rectitude*, and the doctrine of the apostle, (l) I HAD NOT KNOWN SIN BUT BY THE LAW, could not be true. But I was unwilling to make a conclusion of *this* kind, without examining into the *credibility* of the evidences advanced by these persons in favour of *natural light*. For though I was inclinable to give due reverence to them and their functions, I was also taught by them to inquire into the *nature* of evidence, *before* I gave my *assent* to it. And,

I found

(k) This will appear at large in the work.

(l) Rom. vii. 7.

I found upon enquiry, that there were considerable *objections* to this evidence. For,

1. In the *first* place it was a *palpable falshood* that the *heaven* pretended to *derive* their knowledge from the *light of nature*, because contrary to the very *confessions* they themselves make concerning the *means* by which they *came* at it. For I perceived they asserted a (1) *total darknefs, blindness* and *ignorance* in themselves, (m) an *inability* to prove or discover the *nature* of God, his *will* or the *creation*, (n) or what (o) *virtue* or *truth* was : that they therefore

(1) *Socrates*, "Scientiam non dedit natura. "Nature has not "given knowledge"—*Plato* in *Polit.* 277. by *Serranus*'s confession, says, "that he was sensible of the *depravity* of nature ; "that he is *ignorant* of every thing"—*Cicero Tusc. Quæst.* l. 3, 28. who reviewed all the systems of the philosophers, concludes we are *blind* to the discernment of *wisdom*—*ἡ μὲν φύσις ἀνὴρ μαθητικῶς τυφλὴ*—"Nature without teaching is blind." *Plat. de Audit.*—*Arnobius*, p. 46. "They stumbled upon "truth, but did not find it."

(m) *Plato* tells them they are not to expect *proof* from him.—It is one of *Solon*'s *Aphorisms*, that "the mind of the "Gods is entirely *hid* from men". *Euseb. Præp.* l. 13. c. 13. p. 688. And *Plato* in *Phileb.* says, "we could not learn "these sacred truths, we cannot know the will of the Gods."

(n) This *Plato* bids them not to expect *proof* of from him ; but refers them to *tradition*. For we know *Aristotle* could not *prove* it, and did not think it capable of proof ; for he held it was *eternal*, and others too. So that *Cicero, Acad. Qu.* l. 4. n. 34. says, "a mind of a *divine* understanding "would be at a *loss* which philosopher's opinion to choose ; "whether the world was *made* or *not* ; and if made, whether "by *divine* counsel or not."

(o) *Plato*, in *Polit.* 277. by *Serranus*'s confession, says, "that he was so far from ascribing *perfection* to *human* nature, that he affirms he had never met with any who knew what *virtue* was—*Democritus* says, "he had rather discover one true cause of "things,

therefore derived *what* knowledge they had from the Gods and from (p) *probable fable* or a *divine word* or an *old tradition*, and attributed to them (q) *languages* and *arts*, (r) as well as *laws*,
(1)

"things, than be master of the Persian empire."—Euseb. *Præp.* b. 14.—Cic. *de Nat. Deorum* is full of the different sentiments they had about the nature of the Gods, as he is elsewhere about their ignorance of the *summum bonum* and virtue. Plato, as well as he, shews us with all their reason they worshipped the creature, and acknowledges they held no Gods but the powers of nature: and it was a proverb with them, "Nec natura potest *justum* discernere *iniquo*", 'Nature cannot even discern right from wrong—Wherefore Pliny says, "Hominem scire nihil sine doctrina, non fari, non ingredi, non vesci", *Man knows nothing without being taught; not to speak, not to walk, not to eat.*

(p) Plato, *Philosbet.* says, that the knowledge of the τοον, the existent being, is Θωον ως ανθρωπος δοσις, the gift of the Gods to men. When he speaks of the creation, he refers the knowledge of it to *μικτα μυθον*, a *probable fable*, or Λογος Δις τιτος, some divine word; when he speaks of the knowledge of the Gods, it is, they delivered it to us; when of the immortality of the soul, he says, as παλαιος λογος, old tradition certifies; and so makes *this*, and not *nature* and *reason*, the ground of his knowledge, for he ranges the "contemplation of all divine things among his τα θαυμασα, his wonders, beyond nature; and Julius Scaliger and Gale shew plainly Plato robbed the Phœnician theology, as well as others did, the Egyptian schools, according to Just. Mart. assertion, who was first a Stoick, then a Peripatetick, then a Pythagorean, then a Platonist, "that the ancients borrowed from the prophets". *Apol.* 1. 71.

(q) Plato. (See Gale.)

(r) Epicbarm, in Clem. *Alexand. Strom.* 5. p. 605. says, "that men never invented arts, that it was the Gods did it, and the reason of men proceeded from that which is divine."

Cic. *Tusc. Quest.* 1. 1. n. 26. says, "Philosophia omnium mater artium, ut Plato ait, donum, ut ego inventum Deorum", *Philosophy, the mother of arts, is, as Plato says, the gift, as I say the invention of the Gods.*

(1) a *divine* original; the *wisest* of them (1) having recourse to the *oracles* to enquire *what* religion they should be of; that they affirmed, that (2) *these* things could not come but from the *Gods*, or from the *sons of the Gods*; that we cannot know *their* will without a *prophet* to *reveal* it to us; that there (3) never had been, nor *was* a wise man upon the face

of

(1) *Plato*, in *Repub.* 4. 427. says, "No mortal can make *laws*, and that the *first* institution of them belongs not to us, but the *greatest*, *best* and *first* belonged to *Apollo* at *Delpbos*." He adds, in *Lego*, p. 680. "all *laws* came from *tradition* after a *flood*." — *Hesiod* says, *Τὸ δὲ γὰρ ἀνθρώποις νόμον ἀτάσσετο Κρονίης*. "Jupiter instituted the law for men." — *Demosth.* says, "all men should obey law, because it is *suprema lex* *divina* *Dei*, the invention and gift of God." *Orat.* 1. *advors. Aristog.* — *Cicero* also says, "Et Deus legis hujus inventor, disceptator, lator", God is the inventor, judge and giver of the law. — *Polyb.* calls them, l. 6. the invention of a God. — And as we have our knowledge of the statutes of our own country from the publication of another, so we find the famous law-givers pretending a divine revelation of their laws to them; *Minos* from *Jupiter*, *Charondas* from *Saturn*, *Draco* and *Solen* from *Minerva*, *Zamolches* from *Vesta*, *Trismegistus* from *Mercury*, *Zoroaster* from *Oromazes*, *Numa* from *Egeria*, *Lycurgus* from *Apollo*, and *Mabomet* from *Gabriel*. And the *Indians*, *Chinese* and *Americans*, have done the same, as appears in the *Universal History of Relig. Ceremonies*.

(1) *Cicero* tells us, that the people of *Athens*, the very seat of *Minerva*, sent to enquire of *Apollo* what religion they should be of.

Xenoph. *Mem.* 1. 4. says *Socrates*, was so pious as to do nothing without the advice of the Gods; and if any doubts arose, his constant advice, in which *Cicero* followed him, was to go to the oracle for instruction. We know also from all the accounts we have in their historians and poets, and from their *Auguries*, &c. that this was an universal practice; and indeed that their whole religious service was built upon the presumption of a revelation made from their Gods and Fates, and that they should have their directions by revelation.

(2) *Plato Philob.* 27.

(3) *Plutar.* *republic.* *Stoics.*

of the earth; and that that *alone* (y) was wisdom which *no mortal* ever arrived at; (x) that whosoever denies virtue is owing to instruction denies there is any such thing as virtue; for it proceeds from being taught; and he that hinders the *teaching* of it does what he can to root it out of the world. And amidst all these notices they were (a) *Sceptics*, not out of obstinacy, but through a conviction of the *narrowness* of their senses, and surrounded with so *thick* a darkness, as to doubt whether *reason* (b) were a blessing or not. So that these very persons who had been represented to have *lived* under the direction of the *light of nature only*, and to have had from it the *laws* and *accounts* they give us of things, were to a man evidence *against* its existence or abilities to instruct them. And though some call'd their (c) notions *connate*, for want of seeing how they came

(y) Cic. in 3 lib. de Nat. Deor. speaks of it as a thing "agreed on by all philosophers, that no man attains to true wisdom."—So in *Lælio*.

(x) *Plut. Virtut. advers. Colot.* vol. 3. p. 408.

(a) Cic. *Acad. Quæst.* l. 4. n. 39.

(b) Cic. de Nat. Deor. l. 3. n. 37.

(c) For Cicero says, *Omnibus innatum est, & in animis quasi insculptum esse Deos*, "That there are Gods is an innate knowledge, and engraven in the mind". — *Jamblicus* speaks of *ἡμετέριον θεῶν ἐμφυτον γνῶσις*, "a natural or innate knowledge of the Gods." — So *Crisostom*, though *Clemens* calls it *ἐμφανὴς φανερὸν*, a natural declaration or manifestation. But if we must take the meaning of their phrases from themselves, *Plato* says, they called these ideas *connate*, for want of knowing which way they came by them, sucking them in with their mothers milk; and because they could not conceive how we could know immaterial and heavenly things by the help and intervention of any thing in this world. Whence at one time to account for it he supposed the soul had pre-existence and pre-information,

came by them; yet, they imputed their *knowledge* and *philosophy*, the mother of all arts and science, to *divine* information and tradition, that is, to a *revelation*. And the accounts of the *present* heathen world attested also that they hold their *knowledge* to have come from the *instruction* of their *Gods*. (d)

2. Secondly, men's *present abilities* were witnesses against which there lay great *exceptions*; because it was *confessed* on all hands, that they had *now* great light from the authors that went *before* them, and from the *teaching* of their parents and nurses: And this being so universal and agreeable to reason might in time pass for *natural* notions and suggestions of *reason*. And on *this* account it seemed to me to be a very hasty and forward conclusion, that *what* persons knew *with* these helps, a man shut up from them, and *without* any education in, or converse with, them, and so forced into a kind of *artificial deafness* and *blindness*, could *discover*, or that such discovery was made by the *light of nature*. Because in *this* argument the very thing to be proved was taken for granted, namely that men were left at any time *without* any advantages from it received by tradition and education.

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information. Phæd. p. 149. though Virgil, *Æn.* 6. gave the Romans the former only, supposing Læte to wash away the latter: at another he calls this *κατασθη γρομτος*, "what arises from custom;" and elsewhere "from της φημης, a report." Diog. Laert. vit. Plat. 288. — Socrat. in Xeno. Mem. loc. 4. p. 165. calls them *unwritten laws* from the Gods. Whence came κοιναι εννοιαι, "the common notions," the καταληψεις, "apprehensions" of Zeno, and the προληψεις, "preconceptions" of Epicurus, and their *Etbics*, which was the name of their laws.

(d) See *Universal history of Relig. Cer.*

3. Thirdly, the *same* persons that asserted the existence of a *natural* light and that *revelation* came in (s) *by the by*, as an *aid* to it, and had reduced what they thought to be its discoveries into a sort of a system, did themselves *confess* that it was so far from being *universal* that it only so enlightened the (f) *two or three*, who *deny* they were thus instructed: that it was not certain and *clear*, (g) because confessed to be the result of a tedious, metaphysical deduction, which the *schools* have owned to be a *probable*, rather than *certain* and *evident* reasoning, rather an *additional* weight to *tradition*, than a separate proof: and not *perfect*; because acknowledged not yet to have discovered any (h) *one* general *idea* or *rule* to compare actions by; and to be plain in fact that human reason *failed* men (i) in its great and *proper* business of *mortality*, as it did *Socrates* and *Plato*, &c. who stand charged on their own confessions, with the most impure practices, and *Seneca*, &c. And on these accounts some of its greatest advocates (k) called it a *miserable*

(e) Dr. Clarke, and Bp. Butler in his *Analogy*, &c.

(f) Dr. Clarke, Vol. 2, says it failed *all* the heathen world save in *two or three*, meaning *SOCRATES*, *Plato* or *Cicero* of some of those, who have been proved in those notes to assert their knowledge came not by *nature*, but by the *discovery* and revelation of the *Gods*.

(g) Ibid. *Thom. Aquin.* l. 1. c. 2. 40 *Scholast. Ferrarius Francisc. de Sylvestris.*

(h) Mr. Woolaston, *Relig. of Nat. delin.* p. 7.

(i) Mr. Locke. See *Diog. Laert.* *Sext. Empir.* *Lucian.* *Plutarch.* *Plato.* *Aristotle* and *Cicero*.

(k) Dr. Clarke, Vol. 2. says, "Notwithstanding all that can be said, *Nature* is a *miserable* instructor." And Bishop Wilkins owns as much.

miserable instructor, a dim light; and others confessed it to be true that "many are beholden to revelation, who do not acknowledge it, (1)" that after all they want (m) a guide. "So that some have affirmed (n) we have no certain truths here but what God has revealed: as Plato said of man in *Epist.*"

But neither should he teach unless God should be a guide to him.

Its most able patron also has been obliged to grant, (p) though to the overthrow of his very fundamentals, "that the right notions concerning God which are now so plain, and which men took for the dictates of nature are themselves generally borrowed from the light of revelation even by those who use them as an argument against it." And the Jewish doctors were unanimous, that what is called the law of nature is not grounded on the deductions of reason, but on the precepts of God given to Noah, and through him to his family, the nations.

4.

(1) Locke's *Reasonableness of Christianity*, p. 278. and 266. —
 We may observe the first knowledge of the truths they have added are owing to revelation, though as soon as they are heard and considered they are found to be agreeable to reason, and such as can by no means be contradicted." And in another place, "That it is true, that as the ancients borrowed from the Prophets in Justin Martyr's days so do men now borrow from the Gospel."

(m) Woolaston's *relig. of Nat. delin.* 311. "Here I begin to be very sensible how much I want a guide."

(n) Monsieur Perrot.

(p) Dr. Clarke's *Serm.* Vol. 2. Ser. 33. p. 217.

4. And fourthly, I perceived it offered no real remedy for any disorders man should fall into, and that, were I to grant its existence, it left me for my transgression a miserable convict under an accusing law without any well grounded hope of forgiveness; or if forgiven, without any communication of power to prevent my relapse. So that there was great reason for me to conclude, "that what was supported with such falsehood and equivocation, and, if allowed existence, was so experimentally unequal to the wants of man, either to the instruction of his mind, or the reformation of his heart, as never to have reclaimed any one from his corruptions, and only to have enlightened two or three out of the body of the nations, (if I should believe the modern assertors of this against the confessions of the persons) and left them in such uncertainty as Socrates died in, had no better ground than a general presumption, adopted in these latter ages under some false appearances for a child of truth. And there was abundant room to suspect, that what had passed for it, was no other than some notions derived to men from revelation by education; * as some of its patrons the most backward to depreciate reason own, and that would be weakened, as men should depart from the first information and from the fountain of living waters, and hew to themselves broken cisterns in their own hearts, which originally held

* St. Jerom says, *unaquaque gens hoc legem naturæ putat quod didicit.* "Every nation thinks that the law of nature which it has learnt."

no waters of heavenly science and grace, and mix the deviges of their own minds with it.

II. After this view of *natural light*, I proceeded to examine *Revelation*; and *this* I found proposed to us, as what was *given*, as the *wisest* method to make it *universal*, to the *first* man, (*q*) both before and after his fall; and when his *posterity* had *corrupted* its notices, and apostatized to worship the *creature*, and for so doing were all *destroyed* for it but *one* family, *repeated* to *Noah*: (*r*) and thence *derived* at the *dispersion* (*s*) into the seventy nations *his* posterity; of which the *Asians* and *Africans*, *Babylonians*, *Persians*, *Egyptians*, *Greeks* and *Romans* were a part, as the *foundation* of *their* knowledge, and of *that* of the *Americans* at this day; then *further* (*t*) *published* to *Abraham* when the sacred dictates were *corrupted* with men's *imagination*s, as in *Ur*, &c. then to (*x*) *Jacob*, for the establishment of *believers* in the *truth*, and to *Joseph*, and by him *renewed* to the *senators* and *people* (*y*) they sojourned amongst: then again to the *Israelites* (*z*) and the *mixt* multitude by *Moses*; and through them to the *strangers* of the nations and the *conquered* cities; and *carried* with *them* in their several *captivities* into *Mesopotomia* (*a*) and *Moab*, &c. and amidst the *Canaanites* that were expelled, who should convey

(*q*) *Gen.* ch. 2 and 3. (*r*) *Gen.* ch. 6, &c.

(*s*) See *Gen.* x. Bp. *Beveridge's* *Serm.*

(*t*) *Gen.* c. xi and xii, &c.

(*x*) *Gen.* c. xii. &c.

(*y*) *Gen.* xli, 39, &c. *Psal.* cv, 21.

(*z*) See *Exodus*. (*a*) See *Joshua* and *Judges*.

they it to the *several* countries they *fled* into; and further published by succeeding judges and prophets, Samuel, (b) &c. and to the tributary nations in David's time; and dispersed by Israel in their wars with the nations, and more particularly by the ten tribes in their dispersion (c); and with Judah and Benjamin in their captivity, (d) amongst the nations; and then fulfilled by CHRIST, (e) preached by his (f) apostles throughout the world: from whom the Asians and Europeans were supplied with further knowledge; and (g) handed down by the disciples of CHRIST, as a rule to his church amongst all people, and under the knowledge of which the Europeans, and we, in particular, have lived and been educated. I perceived it too not taking it for granted, as some authors had thought, that men knew God without it, but affirming in the most clear and express terms which could be devised, that the NATURAL MAN (b) KNOWETH NOT THE THINGS OF GOD — that he (i) was “more brutish than to know” — that “NO MAN knoweth the Father (k) but the Son, and he, to whom the Son shall REVEAL him,” and that the heathens who apostatized were (l) *adversaries*, with all their genius. Its language was, “that

(b) See 1. Samuel. (c) 1 Kings iv, 21. 2 Kings c. xvii,
(d) 2 Kings xxiv and xxv. (e) See the Evangelists.

(f) See the Epistles.

(g) See St. Ignatius, Justin Martyr, Irenæus, Cyprian, Jerom, Chrysostom, &c. &c.

(b) 1 Cor. xii. 14. (i) Jeremi. x, 14.

(k) St. Matth. xi, 27. (l) Eph. ii, 12.

“ that (m) WISDOM cometh (not from man) but out of the MOUTH of the LORD.” And it described man to me as destitute of rectitude, because gone aside and OUT of the way (n), and as fallen into corruption and darkness; as having a perverse and alienated heart; and whose IMAGINATIONS (o) were so EVIL continually, that it was so far from being in man to (p) DIRECT his steps that men were ordered not to seek after their OWN hearts or eyes: every man’s doing right in his OWN eyes (q) being the thing prohibited, and the expression used to denote the most flagrant REBELLION against God; and their being left (r) to follow their OWN hearts, the heaviest of judgments. And it further represented itself to be given to men in these circumstances, when they had (s) no understanding, and none did good, no not one, to be a manifestation of the true God (t) and his supremacy, that they might not worship the creature, and rest in an object of sense, but might know the Lord JEHOVAH, and that he alone was the God of all the kingdoms of the earth, and might worship and rest on the object of faith: and also to be a full discovery of God’s will, and love to us in this state of man’s duty under the knowledge of it; a (u) perfect doctrine, sufficient to make us wise unto sal-

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vation —

- (m) Prov. ii. 6. (n) Ps. xiv. 3. Rom. i. 22 and Eph. ii.
 (o) Gen. vi. 15. (p) Num. xv. 39. Jer. x. 23.
 (q) Deut. xii. 8. Judges xvii. 6. Jer. ix. 14. — xiii. 10.
 (r) Ps. lxxxi. 12. (s) Ps. xix. 3.
 (t) Ex. vi. 7. vii. 5. Deut. iv. 5. Job. iv. 24. Isa.
 xxxvii. 20. Job. xvii. 3. &c.
 (u) Ps. xix.

vation — a *sure* testimony — *right* statutes — and a *pure* commandment, *enlightening* the eyes, and *converting* the heart; in a word, **TRUTH**. Thus *stood* revelation. And the *evidences* which attested its *divine* original were very *considerable*. For,

1. *First*, though the *scriptures* were now bound up together in a volume, yet they came by *several* hands in very distant ages, who all confirmed *each other's* writings. For as the families of Israel (*x*) could have easily refuted *Moses* if his accounts of the *creation*, *fall*, and *flood*, and of God's gracious *dealings* with their forefathers had not been *true*; so *Joshua* (*y*) and all the people could have done the *same*, if *Moses's* history of God's proceedings with them in *Egypt* and in the *wilderness*, had not been *real matters of fact*. And yet *Joshua* attested the truth of them, and commanded the people to let their children know them, and all received them as from the **LORD** by *Moses*; the *Judges* and *Ruth*, and *Samuel* do the same, as also the books of the *Kings* and *Chronicles*, the standing records of the kingdom; and *Solomon*, in his *Proverbs*, acknowledges them with the *highest* reverence, and *David* in his *Psalms*, *rehearsing* God's works for *this* end amongst others, bears witness to the truth of all the *preceding* events, and

(*x*) For there were but two persons for tradition to pass through to *Jacob's* family; as *Metusaleh* could tell *Ssem* what he had from *Adam's* mouth; and *Ssem* tell *Jacob*, who was about 12 or 14 years old at his death, what he had from *Noah*.

(*y*) *Joshua*, ch. i. 7. — iv. 21. — xxiii. 6.

and the *prophets* in the several ages and reigns they lived in do the same; and *Nebemiab* and *Ezra*, in the *captivity* and upon the *restoration*, referred to *these* books as to *known* and *authentic* revelations, which they could not have safely done, if they had not been *received* as such. And again, as *CHRIST* himself declared the *divine* original of the *law* and the *prophets*, (f) and even the *high priests* and *elders* (g) that opposed him, so I found the *evangelists* and *apostles* were to be considered as *distinct* authors, who, carrying on the *same* scheme of *divine* love for the manifestation of the *mystery* of *God*, did set their seals (h) to the truth of *this* law and *these* prophets, and of the accomplishment (i) of *both* in our blessed *Saviour*; and notwithstanding the *differences* between some of them attest the *veracity* of one another's writings. And in this light *revelation* had a stronger claim to belief than the *existence* of any *person*, or *fact*, or *empire*, attested by *thirty* different authors.

2. Secondly, these writings appeared to be delivered down by persons who worked *miracles* in public, and therefore in the eyes of *kings* and their *armies* and the *whole* nation (k), to certify their *commission* to be from the *God* of nature, and who, had they not wrought them, could have been easily

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detected;

(f) St. *Matth.* v. 17.(g) St. *John* xix. 7.(h) Rom. ii. 25, & al. 2 *Peter* i. 19, 15, &c.

(i) Rom. viii. 4. — x. 4, &c.

(k) Witness those of *Moses* in *Egypt*, in the *wilderness*, and in *Korah's* punishment — and of *Joshua* — and of *Samuel*, *Elijah*, &c. — and of the *Apostles* in the *Acts*, and of *CHRIST*, as we read in the *gospel*.

detested; and attested (1) by men under the law who were debarred by them from having any portion or inheritance in the land, and by persons under both the law and the gospel, amidst the most shameful reproaches, and under the sharpest persecutions even unto death.

3. Thirdly, a further evidence appeared in the precise accomplishment of the several predictions contained in them, remarkably in that of their bondage in Egypt (n) and in Babylon, (o) in the incarnation and passion of CHRIST, (q) in the destruction of Jerusalem, according to the prophecies of CHRIST and of Moses fifteen hundred years before, and in the dispersion of the Jews upon it. For as miracles proved the authors to act by a divine power, so the prophecies seemed to me to be a proof that they wrote under a divine prescience; and a proof which must grow in proportion as the prophecies of the state of the world and of the church in it have been and shall be from time to time fulfilled.

4. Fourthly, I found the writings of the old Testament, nay the existence of the person whom we confess to be the CHRIST of God, and of his miracles, and of the apostles, and their works, acknowledged by the Jews, (r) the professed enemies

(1) The Levites, of whom see Num. xviii. 20.

(n) Exod. xii. 41.

(o) See 2 King. xxv. — and Jerem. xxv.

(q) St. Matt. xxii. 7. — xlv. 1. Luke xix. 44. Deut. t. xviii.

(r) See Hottinger, Raymund, Pugio Fid., Wagenheil, Tela Igne. Sedan.

mies to *Christianity* throughout every age to this very day; when the *acknowledgment* of this revelation so clearly *convicts* them of their apostacy, which it predicts to be the *cause* of their fulfilled dispersion: though they think to elude the proof of CHRIST's acting with a *divine* commission which arises from the miracles, by (s) saying he wrote them by the *divine* name stolen out of the temple. Among the *heathens* (t) there were evident imitations of the *Mosaic* rites as well as confessions of a revelation; their *Longinus* acknowledged *Moses*, their *Alexander* revered the high priest at *Jerusalem*, and *Tacitus*, and *Suetonius*, and *Pliny* speak of CHRIST, and all *Europe* (x) and *Asia* sixteen hundred years ago, sounded of him and his doctrine, as things far better known by them at that time, than the *reformation* in this land is by us at this; and even the *Turks* (a) amidst all their attachment to *Mahomet* obliged to speak of them in their *Korax* with the highest reverence as *certain* revelations from God, even though they convict them of *delusion* and *idolatry*.

5: Fifthly,

- (s) According to their *Talmuds*.
 (t) See *Gale's Court of the Gentiles*, — *Vossius* and *Selden de Dis Syris*. For as men in this country of *Syria* were the first apostates so we find the heathen rites of worship acknowledged to be from the *Chaldean* forms by *Claudian de laud. Stilicon*.

And in *Montfaucon* and the *Universal history of relig. ceremonies*, as well as in *Homer* and *Virgil*, they are plainly to be traced, as we shall see in the work.

- (x) See the *saturns*.
 (a) This I shall shew in its place.

§. Fifthly. Another *considerable* testimony of its truth was, that it gave me the only account of what *none* was ever able to prove, of the creation of the world, and of a period of time for *three thousand years* (b) before the earliest *heathen* history; that of the fall of the creature into corruption, which it acquaints us with men's conduct in all ages and the diseases and death they are liable to are proofs; and that of the reality of the flood there were produced certain evidences in the *wastings* daily taken out of the earth, as *fish, trees, &c.*

And further I found it alone proposed a remedy for the corruption in man that was in a way of satisfaction to all the attributes of God, (c) effectual to reform man into his image, and such an one as manifests a vast variety of wisdom and *power* in its contrivance.

Its language was recommended to be that from which all others flowed, and abundance of proofs of its derivation brought out of every known tongue under heaven. And its doctrines, so far as they relate to man's works, were confessed to be pure, and called by the very advocates for natural religion, (d) a pure system of morality, a clear republication of the laws of nature, and worthy the enforcement of a holy God. Nor were the descriptions

(b) Herodotus.

(c) Which Bishop Andrews [Serm. II.] urges in so masterly a manner, as a capital argument of the truth of the christian religion being the only true one, that I cannot but recommend the passage to every one that would be rooted and grounded in the faith.

(d) Bp. Butler's Analogy, &c.

sions of his justice, power, and goodness without commendations from the *ablest* genius's as full of such an unparalleled *sublimity* and *majesty*, that those (e) of the *finest* writers, when compared with them, betray a *poverty* of imagination and absurdity and confusion of style. Whence I observed a man esteemed for his *insight* into the human understanding, and who set *reason* very high, declaring in the last year of his life, (f) "That the holy scripture has God for its *author*, *salvation* for its *end*, and *truth*, without any mixture of *error*, for its *matter*."

And *lastly*, I perceived it had what *extends* them all with respect to the *influence* it has upon the soul, the testimony of the SPIRIT, received through *faith*, sealing the truth within and demonstrating the *divine* original of the *word* of promise, by putting the soul in *possession* of the *grace* which is *promised*. So that *such* a man could no more doubt of its *truth*, than he could of the *existence* of a *fountain* who received of its *waters*, or he could of the *being* of the *sun* who saw its *daynings* and felt its *warmth*.

So that putting all this *together*, it appeared to me to be a very *full* and *satisfactory* proof of the *divine* original of the scriptures, and of the *truth* of what they repeatedly affirm, that the *knowledge* of God and divine things was *not* from *nature* or any *natural light* or *understanding*, but *solely* from *revelation*.

(e) Addison's Spect. Vol. 6. N^o. 405.

(f) Mr. Locke's posthumous works, p. 344.

revelation, and that there was no way to wisdom, righteousness, sanctification, or eternal life, but that Jesus, whom these scriptures so evidently set forth to us.

But though all this evidence was advanced in favour of a revelation, and if admitted was clearly conclusive against any other light, yet I found several objections made to it by those who set up natural religion against it.

First, they excepted against the testimony of the SPIRIT within, as being no kind of proof to others without, because not felt nor seen of any but of him that hath him. (b) They urged, and not without authority, I saw that the scriptures themselves did not warrant us to look for any such special testimony, to prove what that book is, which we must first believe, before we can have (i) this further evidence, and that men make themselves by this very conceit of special revelations to direct them, obnoxious, and easy to be led by all the whisperings of a seducing, private spirit.

2. Secondly, they excepted against the evidence drawn from the miracles and prophecies; because they affirmed this was arguing in a circle, and taking for granted the authority of the scriptures that recorded them, in order to prove such authority. And they denied this because,

3. Thirdly, they affirmed that the scriptures contained things contrary to the deductions of right reason

(b) Dr. White's account of the conference between the Bp. of St. David, and Fisher, p. 19, 20, &c.

(i) Eph. i. 13.

reason and our *natural notions*, amongst which they reckoned the doctrine of the *Trinity*, *fall*, *incarnation*, *vicarious passion*, *imputed righteousness*, *sanctification*, &c: together with *several* passages in its history. And though they had nothing of *weight* to advance against the *other* and *external* testimonies grounded on *matters of fact*, which they had no more room to question the *existence* of, than that of *all* the *authors* that wrote *seventeen* or *eighteen* hundred years ago, though they could not account how a *whole* nation so *powerful*, and under such *contrary* interests as they were in *Israel* and *Judah*, should from age to age *receive* the scriptures for the *word* of *God* unless they were *such*, and under the *greatest* troubles, nay amidst their *present* dispersion should agree in this with the *Christians*, whom they hold in the *greatest* contempt, and when this *concession* makes so much against themselves — neither were able to shew *what* motives should have led the first *Christians*, without any *force* practised upon them amidst *tortures* and *death*, to believe the scriptures, unless they had *seen* the miracles wrought in *confirmation* of them — neither how the *christian* church not only in *one*, but in *every* nation, and what is more, how *every* sect, however they differed in *other* respects, should *all* agree in this, and hand down the *bible* for *God's* word, unless they were convinced it was *so* — and lastly, though they could not tell what in an indictment of *this* kind men require to be *specified*, how or at what time they could have been *forged*, and imposed so generally on men, who are *averse* to laying the yoke

on themselves; yet as they imagined that God would give *no revelation* contrary to *reason* and *nature*, so they thought *this* cause enough to conclude the scriptures, which they charged with this *repugnancy*, could not be of *divine* original.

Thus stood the evidences *for*, and the objections *against* the *light of nature* and *revealed light*. But though I found on the *one hand*, from this *view* of them, that I could not believe *both*, because the *one* fundamentally differed from the *other* in this particular, that the *one* affirmed "there *was* a power in man to discover God, his essential attributes, and will, and man's duty," and the *other* as expressly asserted that "the *world* by wisdom (*h*) knew not God; that the natural man knoweth *not* and *cannot* know the things of God, and that the *way* of man is *not* in himself," yet on the *other hand* I could not think that God who had provided such a *glorious light* for the *body* should have provided *no clear light* for the *soul*, and was therefore led to think that one of these was *such*, and that the *objections* made to this one arose not from any real defects, but from men's viewing it through some *wrong* medium. For in *such* a case experience convinced me the *clearest* light would be *clouded*.

The next step therefore was to find some *certain rule*, some *leading principle*, whose *truth* was agreed on by *both parties*, to determine this matter *by*. And the *above* enquiry supplied me with one. For I perceived the grand *objection* to *revelation*.

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(*h*) 1 Cor. i. 21,

and that into which men's other exceptions may be ultimately resolved, was, "that it contained mysterious doctrines contrary to our natural ideas of things." And the grand support of natural religion was, that it was thought, and therefore affirmed to be, agreeable to them and to be founded upon them. So that matters now appeared to be brought to a *part* issue, and the main point to be, to ascertain what were and are the natural ideas of things. And the way to come at these ideas I found also (1) granted by the wise and sober men

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of

(1) The scriptures plainly derive our knowledge from the outward sense, because they affirm faith to come by hearing, Rom. x. 17. and thus remonstrate, 1 Cor. xiv. 36. What? came the word of God out from you or came it unto you only? and resolve the disobedience of the Jews into their having eyes and seeing not, ears and hearing not, &c. and lastly, Heb. v. 14. impute the growth of Christians to the exercise of their senses for the discernment of both good and evil. And in the heathen world, Aristotle *de animâ*, b. iii. c. 4. says, "the soul is" *ὡς περ ὑπομνησίων*, &c. "like a table on which nothing is yet wrote, but which is capable of having all things written in it," and "that he who is deprived of any sense must necessarily be without the knowledge of some things." Epicur. *apud Laert.* says, "All reason is taken" (*ἡγενηται*, fitted together, as a house is with outward materials, not originally there) *ἀπο τῶν αἰσθησέων*, "from the senses." Plato says, *ἐπιστήμη*, "science," is *αἰσθησις*, "sensation." Strab. l. ii. p. 11. *ἡ διανοία ἐκ τῶν αἰσθητῶν οὐραϊσὶ τὰ νοητά*, "The understanding forms all its notions from what the senses offer." Cicero is full of it, *de fin.* l. i. 19. *Acad. Quest.* l. 4. 7. 10. 12. *Quicquid animo cernimus id omne oritur a sensibus*. "Whatever we see in the mind does all arise from the senses." Lactant. l. vi. p. 14. often speaks in this manner, *Scientia non est intus in nobis, sed ad nos extrinsecus venit*, "Knowledge is not in us from within, but comes to us from without." Vossius, *Vol. I. p. 419.* calls them *Nuntii*

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of all parties, in all ages, however they sometimes reasoned as if it was otherwise, to be by *the senses* and by *observation* of the *ideas* which the state of things in nature presents to those *senses*; because if our *ideas* come from our *senses*, then there must be certain *objects* in nature to afford those *ideas*, or else they could not be *natural ones*, nay indeed have any existence. On which account, as it was one
axiom

at *Satellites*, "the messengers and advanced guards of the soul" as it were, "by which the mind has intelligence of all things that are doing abroad," following *Pbilo*, who calls them *ἀποστροφος*; *Cicero* who styles them *fenestæ animi*; and after them in time, the *Christian Basil*, who says, *Θυρίδες γὰρ οὐτὰς τῆς ψυχῆς* as *αισθησις*. And the great *Bacon* and *Boyle* make this the ground of knowledge, however they may seem at some times to have assigned other sources to it. And *Cudworth* and *Mr. Locke*, though not without some contradiction to himself, and amidst all his attachment to the abstract kind of knowledge arising from *reflexion*, do the same. [Vol. I. B. ii. c. 1. Vol. II. B. iv. c. 11.] The author of the *limits* and *procedure* of the human understanding has demonstrably proved, that all our *ideas*, even those of *reflexion*, come from our *senses*, and that the *ideas* they yield are the ground-work of all our knowledge both human and divine. And *Dr. Ellis*, whom I must not forget to mention without due respect, as one of the greatest champions for revelation that we have had for many ages, in a book entitled, "*The knowledge of divine things from revelation not from reason or nature*," has fully shewn it is contrary to reason and matter of fact to assign our knowledge to another source. *Dr. Tillotson* too, *Dr. Clarke* and *Mr. Wollaston*, and the very adversaries of Christianity, *Toland* and *Tindal*, *Collins* and *Bolingbroke*, &c. in many places allow this to be so. So that we may safely in our day say what *Bishop Pearson* said in his *exposition on the creed*, p. 18. "Men of all parties are agreed, that the soul of man has no connatural knowledge at all, not even of a deity, no particular notion of any thing in it from the beginning. But that as we can have no assurance of its pre-existence, we may more rationally judge it to receive the first apprehensions of things by the senses, and by them to make all rational collections."

axiom in natural religion, "that we derived our ideas from our senses," so was it another "that nature (m) was the book out of which those senses were informed." And not without reason. For nothing seemed clearer than that if the ideas this religion gives us of God and man are natural ones the whole creation must speak for them, and its notions must be according to the state of things in nature. Because it is impossible this should be the religion of nature, or natural ideas of things to which there is nothing correspondent in nature.

And I perceived this enquiry would be attended with the greatest advantages. Because should it turn out that there was this correspondency between this religion and nature, this would be a proof from the very nature of things of its truth, and settling it on a foundation as lasting as nature; and of course giving more force to some objections brought from it against revelation. And on the other hand, as our knowledge did arise from our senses, it appeared to me, that if a revelation was made by the CREATOR to the creature, it would be agreeable to those ideas nature gives us. For it seemed quite contrary to the WISDOM of GOD that HE, in ALL whose other

(m) Cicero says, *de naturâ Deorum*, l. ii. p. 124. *Vera ratio naturæ congruens*, "True reason is congruent with nature." *Sequi naturam*, "To follow nature," is Lucan's advice as well as Cicero's; Plato in *Phædo*, p. 262. condemns "thinking contrary to the nature of things." Mr. Wollaston, in *Relig. of Nat.* p. 15. says that "truth is but a conformity to nature," and to follow nature cannot be to combat truth." P. 14. that "God's will is revealed in the book of nature." Marc Antonin. *Hang. ad Inven.* "To a reasonable being what is according to nature is according to reason."

other WORKS there is so much ORDER and HARMONY, should give *such* accounts of things as should, in time, be found by his creature to be *repugnant* to the ideas *nature* gives us of his providence, and which, in the *course of things*, he makes the MEANS by which we have our information and knowledge of him, the great ORIGINAL. For as it was asserted the world was made BY and FOR CHRIST, so I thought it must be equally true that it led TO and not FROM him; that “the heavens” (o) must declare his righteousness and truth in the “congregation of the saints,” that his word must be established in the heavens, and sun and moon and stars of light, and waters and all deeps shew him forth; fire and hail, snow and vapour, storm and rain fulfil his word; yea, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, in short the whole system of nature in ONE voice of analogy declare and give us IDEAS of his glory, and shew us his handy-work. For who could think that HE, that made the creature, NATURE, to give man ideas of things in order to our having knowledge, should afterwards give him a REVELATION that did not make use of those ideas, but was contrary to them, and so to that common sense of things which he had first afforded him? And because this could never be the case with an infinite wisdom, I found the

the scriptures declaring in general, that the accounts it gave were thus agreeable to these ideas, (s) asserting, that " the INVISIBLE THINGS of him, " from the creation or formation of the world, " (p) are clearly SEEN, being UNDERSTOOD by " the THINGS THAT ARE MADE (even) his ETERNAL POWER and GODHEAD ;" that " the (q) " HEAVENS did thus declare his GLORY, (r) WONDERS, TRUTH and RIGHTEOUSNESS," as indexes or pictures of the dealings of God. And should it turn out that they were SUCH, I perceived the greatest advantages would then accrue to the evidences of Christianity. First, because it would be a determination upon the deist's own principle and from the very nature of things, of THE TRUTH OF THE CHRISTIAN REVELATION, and would lay an axe to the root of ALL objections against it, and break down all the high thoughts that would, like Jericho's walls, shut out JESUS. Secondly, because it would be a demonstration of this revealed doctrine amongst the rest, THAT THE NATURAL MAN KNOWETH NOT THE THINGS OF GOD, and so, that there is NO NATURAL RELIGION, but that all the NOTICES from which men have argued against revelation, were originally from REVELATION, and a TRADITIONAL, though corrupted knowledge, and therefore a false rule to ascertain the truth and propriety of the revealed doctrines by, as well as absurdly urged

(s) Pf. lxxxix. 5. — cxix. 89.

(p) Rom. i. 20. See this text explained in the work, Vol. II. p. 674.

(q) Pf. xix. (r) Pf. lxxxix. 1, 3 and 6.

ged to *disprove* the necessity or existence of the ORIGINAL they *flowed from*. Thirdly, because it would be an undeniable *testimony* that the SCRIPTURAL OECONOMY is *as much* the WORK OF GOD as NATURE is, because *revealed in* NATURE'S IDEAS, and therefore the TRUE and ONLY LIGHT. Fourthly, because it would fully *evince* to us that we are under the *same* NECESSITY OF CORRECTING the notions which have been *banded down* to us with *corruptions*, and which we have been *educated in*, by this DIVINE account in the *scriptures* that men are *under* to correct a *sickly* constitution of *body*, and *to receive* the dispensations of GOD in NATURE upon it. So that *either way* it appeared very considerable *advantages* would result from *such* enquiry, either to *revealed* or *natural* religion; the *deist* would either see his principles established by the universal voice of *nature*, or that *natural* light was a *false* light, held forth to *be* what it is *not*; and that THE WHOLE CHORUS OF NATURE, sun, moon, and stars, and every thing in these heavens and this earth, joining the glorious company of *apostles*, and the goodly fellowship of the *prophets*, and the noble army of *martyrs*, and the holy church militant throughout the world do SYMPHONIZE with the angels in the holy heaven and *attest* the TRUTH and EXPEDIENCY and GLORY of the dispensation of GOD in CHRIST JESUS, and that to follow *nature* is to FOLLOW CHRIST.

And besides these *advantages*, I found equal *pleasures* would attend the enquiry. For it is *impossible* for

for us to behold God's works (f) with coldness or indifference, and to survey so many secret beauties as there are in them, without a secret satisfaction or complacency. For God has annexed pleasure (t) to the idea of any thing that is new or uncommon, that he might encourage us in the pursuit after knowledge, and engage us to search into the wonders of his creation. For every new idea brings such pleasure along with it as rewards any pains we have taken in its acquisition, and consequently serves as a motive to put us upon fresh discoveries. It is (u) but opening the eyes, the scene enters; the colours paint themselves on the fancy with a very little attention of thought or application of mind in the beholder, and we are struck we know not how with the symmetry of any thing we see, and immediately assent to the beauty of an object, without enquiring into the particular causes and occasions of it. (x) And indeed it is no wonder the delightful scenes of nature should so influence us. For as the soul (y) has not a single image that did not make its entrance through the sight, though we have the power of retaining, abstracting and compounding these images, so in such a contemplation she recurs to her first great school, and joys in its lessons as being what have a constitutional alliance with her several faculties, and by such complacent acquiescence in these researches means to tell us, for this she was originally made. Because wherewith shall we resolve her endeavours to

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have

(f) Spectator No. 413.

(t) Ibid.

(u) No. 411.

(x) Ibid.

(y) Ibid.

have *ideas* of things *true* or *fictitious*, but into her *native propensity* to deduce her knowledge from the *splendid* and *illustrious objects* that abound in *nature*, and to import *truth* and *good sense* in the charming *dress* wherewith *nature* arrays them? For are not the *riches* of the understanding drawn from the *fight*? As often therefore as new *ideas* are presented to it through the *senses*, so often it is *enriching* itself; and *fight* and repeated *views* of *nature's* scenes are as *assiduoussly sought after* and as *eagerly embraced* by the mind, as the means of *opulency* are by the *covetous* appetite of the body. And this is not the *only* cause of their influence and pleasure. For when men build upon *nature*, (x) it is laying the foundation upon a *rock*, every thing disposes itself into *order*, as it were of *course*; and the whole work is *half* done as soon as *undertaken*. — So fast do the *consequences* rise upon the *premises*. — They have *nature* for their ground, — They can appeal to *nature* for truth, and plead a *virgin* reason, an *uncorrupt* process upon *images of sense*, and of course a *fixed*, a *divinely-appointed* set of *ideas* to think and act upon. And then there is so much *magnificence* in these objects that our imagination is *filled* with our view of them; our conceptions are *enlarged*, every faculty of the soul, under this striking light, which this world throws on the majesty of God, is *stretched* to apprehend more widely the glory of him, before whom the inhabitants

Inhabitants of the earth are as *grasshoppers*, nay the *nations* as a *drop* in the bucket; and our *hearts* under such apprehension are awed into profound *respect* and adoring *love*. Seeing then this *principle*, “that all our *ideas* come from *sense*, and consequently from *nature* presenting them to the *sense*,” (1) was agreed on by all, and that such high *advantages* as well as real *pleasures* would result from my *investigating* of truth upon it; I was determined to *make* the enquiry, and I had the satisfaction to find myself *encouraged* to put such resolution in *practice* by *royal David* (a), and his wise (b) successor *Solomon*, by *divines* in every age, by *philosophers*, and by the greatest *advocates* for the religion of nature. Indeed I wished some more *able* persons had conducted this important enquiry, lest the *truth* should any way suffer by *my* infirmity: but for my *own* conviction I was obliged to make it. I *first* there-

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fore

(1) Whence true *wit* is defined to be “an imitation of nature” by the learned author of *the Limits, &c. of human Understanding*, p. 400. It is also on this account that the *advocates* for *natural religion* say, “*quæ supra nos nihil ad nos*” — *what is above us is nothing to us*, and perpetually call out for *ideas* — acquiescing in *Dr. Clarke’s* determination, *Vol. II. Sermon. 58.* p. 406. that “the *natural* notions of *God* are the *only* standard and measure to judge of *divine* revelations.” — And on this principle *Dr. Ellis* in his *knowledge, &c.* cited above, says, p. 95. “Nor can we *frame* these very *notions* but by the help and representation of *sensible* things;” and *Mr. Wollaston* in *Rel. of Nat. divin.* that even *abstracts* are originally taken from *sensible* objects, p. 54. For “the *soul*” says he “it cannot be denied is a *limited* being.” p. 190.

(a) *Pf. cv. 2* and *5, &c.*

(b) *Prov. iii. 21. — viii. 32, &c. — Ecc. vii. 13.*

fore earnestly besought GOD to *dispose* me to receive truth, and to be so willing to *do his will*, that I might *know of this doctrine*, whether it was of GOD, and to *prosper* me in the *search* of it, by that *channel* through which he had evidently ordained the *knowledge* of him should *descend* to men. In the *next* place, I endeavoured to acquaint myself with the *obvious* state of things in *nature*, and from her conspicuous *characteristics* to deduce *what ideas* he gave us, then to compare them with those which revealed and natural *religion* gave me, and determine their *claims* to TRUTH, according to their *correspondency* with them. And the *result* of it was, after a *course of years* spent in this disquisition, that I was *fully* convinced from the NATURE of *things*, and from the OECONOMY of our *great* and *glorious* GOD in this *VISIBLE* WORLD, as it stands presented to our SENSES, of these TWO MEMORABLE TRUTHS.

First, That it was directly CONTRARY to it to affirm, there IS OR EVER HAS BEEN IN MAN a NATURAL LIGHT or power of *discovering* GOD, his ATTRIBUTES and WILL, or *man's* DUTY in THIS state, or his FUTURE *destination*; and that ALL the NOTICES we have of THESE things, as well as the LANGUAGE by which we reason about them, and consequently REASON do COME and must have *flowed originally* from a REVELATION.

Secondly, That the CHRISTIAN SCHEME is *such* REVELATION, because ALL its DOCTRINES, not *one* excepted, are *revealed* in the very IDEAS which NATURE gives us, and therefore THAT which the
WORLD

WORLD itself WAS PURPOSELY MADE TO ATTEST and REPRESENT TO US.

So that I could say with *David*, (*b*) *Thou, Lord, hast made me glad through thy works* (natural and spiritual); and with this conviction under such a flow of evidence I was led to take up also *David's* resolution on the occasion, *I will rejoice in giving praise for the operation of thy hands.* And because praise and thanks are in the best and liveliest manner expressed by works, and because it is of the nature of a lamp which receives light to hold it forth to others, I was induced on this account, and not through any view of vain-glory or lucre, to "tell out his works with gladness," and to lay some of the meditations, which occurred in the course of this enquiry, before the world. And this under the title of *SOPHRON*, or NATURE'S CHARACTERISTICS of the TRUTH, as being a proposed determination from the very nature of things of what the great genius Lord BACON desired to have under this title; namely, 1. *What KIND of knowledge we, as we are, can only have of DIVINE things.* — 2. *What is the TRUE USE and OFFICE of REASON in RELIGION,* — and 3. *What therefore are and will be the proper OBJECTS of every RATIONAL creature's FAITH and HOPE and LOVE.* For though I saw any further explications of these things might be thought needless, after the many which have been already given;

given, as if the *sacred* subjects were in a manner exhausted, yet such thought seemed to me equal to the *vain* conceit, that there were persons who had drunk up the ocean and emptied every fountain. For is it not so, to say there is nothing further to be known of GOD, from the revelation of the depths of his judgments, or that the mystical body of CHRIST is capable of no increase in wisdom and stature, &c. when he himself *was*, when on earth. Besides I perceived it was complained (a) of, with truth as well as admiration, that amidst the many excellent treatises we have, by *some* means or other, REVELATION had not been defended against *objectors* upon the footing of its CORRESPONDENCY with the SYSTEM of NATURE. And for want of it I saw many were with-held from believing CHRISTIANITY, by an *ill-grounded* persuasion that its sacred doctrines were *contrary* to the *natural* notions of things, and under the name of *deists*, &c. left the TRUE GOD of nature, and made to themselves, like Ephraim, (b) "idols after their own understanding."—And many who professed their belief of CHRISTIANITY, and some teachers too did very unwarrantably concede to them a part of the main body of the evidence for the truth and necessity of REVELATION, and assume to themselves a natural power of seeing heavenly things without an outward light and of directing themselves, and

(a) Pref. to The Lim. and Proceed. of hum. Und. — p. 8.

(b) Hos. xiii.

and so unwarily confirm the others in their *unbelief*. — And further, there was found in men, who bore the *Christian* name, a vast variety of *heresies* and *schisms*, which did all CLAIM, at least, the authority of the *Scriptures* for their respective tenets. — All which not only made it *difficult* for a well-disposed mind to know, with any certainty, what *profession* he should *abide by*, and so what *practice* he should *follow*, but most grievously *destroys* that UNITY to which CHRIST *so repeatedly, so affectionately* calls us, saying, LOVE AS BRETHREN — LOVE ONE ANOTHER — BE YE OF ONE MIND. FOR UNITY is only to be found in TRUTH. And where men are allowed to be able to *discover* it by their *own power*, every one thinks he has a *right* to follow his *own* conceit of it, as *much* as *others* have to follow *theirs*. So that unless there should be some CERTAIN RULE, clear as the light, about which ALL are agreed and are bound under every obligation of COMMON SENSE to agree, men must of necessity *differ*.

And I apprehended the *deductions* made from the principle I had gone on might have the *same* influence on *others*, as they had on *me*, and not only be *decisive* against the existence of any *supposed* light or rectitude in men *by nature*, and *demonstrative* of the AGREEMENT of the CHRISTIAN REVELATION with the NATURAL IDEAS of things, but might also be *productive* of PEACE and UNITY amidst the several *sects* the world abounds with. Because the principle on which I proceeded, “ that *all* our “ ideas come from *sense*, and therefore from *nature* “ presenting them to the *sense*” is so *clear*, that *all*

men,

men, who think *at all*, do acknowledge it, as soon as they do *light*, on the first sight of it, and therefore have *all* made this a *source* of knowledge. And then, in an enquiry upon *this* principle, no PRIVATE imaginations, nor the decrees of this or that human COUNCIL were imposed on their bare authority, but the IDEAS, which *nature*, or rather, GOD by *nature* gives us, and which are offered alike to *every* man, as the OBJECTS in *nature* that supply these *ideas*, and which the light *shows*, are, and so can with *no more justice* have their REALITY called in question. And as *every man's* sentiments must agree with *those* to be *natural*, and as the *scripture*, by the *singular* property of its language, constantly refers us to *those* for our *ideas*, that they may be *so*, I perceived that by *this* means not only *infidelity* in general might be *detected* and *overthrown*, but also that amidst the deadly *heresies* and *destructive errors* men have sought to ground on the *scriptures*, we might, by having recourse to the *object* in *nature*, which the scripture phrase *directs* us to, precisely *ascertain* its *interpretation* and might *determine* the *ideas* we are to have of *this* or *that* doctrine, or of *this* or *that* sect, with all the CERTAINTY arising from such a *sensible* evidence: and so as much *beyond* all DISPUTE as the *existence* of the *correspondent* objects in *nature* is. Therefore it appeared the proper, nay indeed the ONLY foundation for PEACE and UNITY. And what searcher after truth would not wish to have *such a demonstration*, from the very *nature* of things, as shews that CHRISTIANITY is
the

the very *establishment* which all GOD's works are *subservient* to the MANIFESTATION of:—such a one, as proves that the *counterplot* of Satan's working and the source of all objections *against* revelation, which is unwarily countenanc'd in opposition to scripture, namely, a *natural light and religion* in men, together with *every* species of *infidelity* and *heresy*, is a preposterous DEPARTING from *nature* as well as *scripture*; — in short, such a one as is, at the same time, *so well* calculated to HEAL those *breaches* in *doctrine* and *manners* and *discipline* amongst us, for which the *eyes* of every awakened soul must *run down* with *tears*?

And for *such* a demonstration, I offer the following *meditations*. Whether they *do* amount to *this* or *not* in my reader's eye must be left to his free and unbiassed judgment. This I have to say *for them*, that they are conducted *without* respect to this or that *party*, and are intended to communicate *no* notions of my own framing, but *such ideas* as NATURE appeared to me to give, and SCRIPTURE to enforce: that persons of *both* sexes and *all* capacities may find in their *private retirements*, in *this* time allotted for the gathering of the heavenly *manna*, and peculiarly on the *christian sabbath*, (which is set *apart* for our meditation on the works of God) what may both *profit* and *please*, and lead them to be DISCIPLES in *nature's* school; to contemplate her several *views*, to tread in her *paths* with hearts open to the *instruction* “ she distils as *rain* and “ drops as the *dew*” from all her works, for the raising of the CHRISTIAN *faith* to its full growth,

and the *animating* of his *hopes*, for the adding of *servor* to his languid love and service, and for advancing his *praise* into a *rational* rapture. On which account, though I have *avoided* giving place to *raillery* and *wanton* *invektives*, unbecoming the CHRISTIAN, yet I spare not an error out of respect to the *persons* that hold it, when scripture with *nature's* evidence paints the *contrary*. Knowing, however little such *freedom* may be relished, it is far *better* to suffer *by* men, than to suffer by a *concealment* of the truth *for* men. And I wish they may not *now* be *hassily* adjudged as unworthy of a reading and be thrown aside even by *free-thinkers*, because of this freedom of thought, and of this their declared tendency to pull down every IMAGE, men have *graved* *for themselves*, and to bring them into the UNITY of *that* faith, which GOD makes his works point out. Or if they are read *at all*, I wish that they may *not* be read with a mind *predetermined* to admit of nothing which is *contrary* to its own particular *preconceptions*, but that they may be considered with the same FREEDOM and *impartiality* with which they are written; with a RESIGNATION of *mind* to the instruction GOD by *nature* shall be found to give, and with *humble* SUPPLICATION to him to open the heart to his interesting representations. For the *points* to be examin'd are,

1. Whether the *boasted* light of nature, *said* to be in men, is not an evident IMPOSTURE, and whether what men take for *its discoveries* are not, in fact, only corrupted DERIVATIONS from a REVELATION.

2. Whe-

2. Whether a REVELATION can be made to us as we are, but under NATURAL IDEAS or IMAGES. And,

3. Whether CHRISTIANITY is not actually revealed under these IDEAS and therefore does not, besides the other evidence, arising from the tradition of the CHURCH, and notwithstanding every cloud of infidel objection, APPEAR to the apprehending eye of the mind, as the day does to the sight, to be the ONLY and TRUE LIGHT of man into ETERNITY.

For, should this be really so, every discerning man will see the extreme folly of arguing from these corrupted derivations or notices, under the name of *deism*, AGAINST revelation, and with what force we may urge these notices, and men's language and reason as undeniable PROOFS of it.—2. The extreme guilt of setting up another light in opposition to it, and of abridging its benefits, and of rejecting what it thus clearly reveals, even the TRUE and ONLY GOD, JEHOVAH in THREE Persons; the TRUE and ONLY WAY to his presence, CHRIST JESUS; and the TRUE and ONLY MEANS of enjoying CHRIST, the WORD, and SACRAMENTS by his *ministers*.—And, 3. That the scriptures HAVE, what they have been inadvertently thought to want, in order to men's believing them, all the APPEARANCE of a heavenly LIGHT. So that what the church, like a candlestick, brings to us, we may receive for a divine light, not barely because she holds it forth, as the

(a) *Woman of Samaria* did CHRIST to the Jews; but from *our own sight* of the evident lustre of what she bears to us: just as the *outward sense*, that has *light* brought by the means of a *candlestick*, is convinced it is *such*, not because the *candlestick* brought it, but because the *eyes* do see what it brought to be *such*. Indeed, in the course of these *meditations*, I am led into a *proceeding*, which I have reason to think from the *general propensity* there is in men to draw *ideas* or *pictures* of things for themselves, and to think each his *own way*, will not escape *censure*. And *that* is to treat NATURE as a *standard PICTURE*, and *Scripture* as an APPLICATION of the several PARTS of this *picture*, to draw out unto us the GREAT THINGS of GOD, and to reform our *mental* conceptions by. They, who amongst us too generally use *words* without a proper application of them to *things*, as Mr. Locke (b) complains, and so *without* the *ideas* of *what* they stand for, are too apt to join the *deist* in an outcry against the use of *types*. Calvin also, I am aware, has some not *pious* objections against it; and these may be *repeated*, and some others of our day, who, however well they might intend, (as many of them, doubtless, at first do) have run into a *despising* of *government*, and revive *Novatian's* heresy with *improvements*, may not like, any more than the people called *quakers* do, reasoning with St. Paul (c) from *types*, out of the *scriptures*

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(a) *John*, iv. 29.(b) *Vol. I.*(c) *Acts*, xvii. 2.—ix. 22.

of the *old testament*, in proof, that *JESUS* is the *CHRIST*; nor allow the *practise* of the *scribe* (d) which is instructed to the kingdom of heaven, according to our SAVIOUR'S own account of it, by bringing forth out of his treasure, like an householder, things NEW and OLD.

Nor is it to be wondered at, that *they*, who, instead of humbly giving diligence to make their (e) calling and election sure by the possession of christian graces, who instead of grounding their assurance (f) upon the evidence of the working of their faith, upon the love of *CHRIST*, manifest " (g) not in word, neither in tongue, but in deed " and in truth" even in the keeping of his (h) commandments—and, in short, who, instead of being bold in the confidence (i) arising from our consciousness, that as *CHRIST* was, so are we in this world fall at once into a presumption of security, should have no notion of growth, as much in a fellowship (k) with " the mystery of *GOD* and " of the *FATHER* and of *CHRIST*," as manifested in the scripture types and figures without us, as in a fellowship with the power of this wisdom within us: no desire of being (l) renewed in knowledge of the truth as well as in holiness, in order to make

(d) *Matt.* xiii. 52.

(e) *2 Pet.* i. 10.

(f) *Gal.* v. 6. *Phil.* i. 28. *2 Tim.* iv. 7.

(g) *1 John* iii. 18.

(h) *2 John* 6.

(i) *1 John* i. 28. — iii. 19.

(k) *Coloss.* ii. 2. iii. 10.

(l) *Eph.* iv. 24.

make it *not* holiness or holiness (m) of truth. But I pray, not for fire to consume, but for the light to strike and awaken them to a sight and acknowledgment of the truth. For truth it is, as will abundantly be proved, that all our ideas of invisibles come from visibles in nature, and consequently from eyes, so that I plainly have common sense on my side. And though the Platonists run into strange notions of eternal archetypes, &c. though the heathenising Valentinians blasphemously made what are revealed as the original GOD, &c. to be but types of other types, and multiplied them into thirty sons; and set up thirty states, and regenerations upon regenerations, and baptism upon baptism, under the old pretence of greater spirituality—and, though after them Boehmen, &c. did, at least ignorantly, attempt to bring things to square with their alchymistical schemes of false philosophy, supposing the things that are to be the Creator, becoming creaturely; yet Irenæus, even against the Valentinians, in several places owns the things in this world are transcripts of celestial originals. And his assertion and this method of arguing are grounded upon the very nature of things and state of man. Besides, (n) CHRIST himself and the Prophets and Apostles treat nature as such, and as these last expressly affirm the old testament to be a revelation in such types, so the first fathers applied it as such. Men too of acknowledged abilities in

(m) Eph. iv. 24. *ὁσιότητι τῆς ἀληθείας.*

(n) Abundant proofs of this will be produced in the Notes on the work.

in every age have declared them the *foundations* of our knowledge; in the *heathen* world; Socrates, Plato, Aristotle, Epicurus, Cicero, Seneca, Pliny, &c. in the *Christian* world; the later fathers, and Bacon, Gale, Lock, Cudworth, Flanstead, Clark, Pearson, Brown, Edlis, Butler, Wollaston, &c. &c. &c. And what is more, whatever *objection* men had to the words, types and figures, the things themselves were what they admitted in their reasonings to illustrate subjects by, even in writing against types, though under the equivalent name of *ideas* or *ectypes*, and what they must use to describe *intellectual* things by: as reasoning upon things cannot subsist without the type or representation of them first imprinted in the imaginations. And with such plain countenance, from common sense, and from such eminent authorities, in all ages, to justify my practice, the censure of hasty review will, as far as I can see, only prove itself to be a rash *disrespect* to both, and to proceed, if not from an ignorance of the nature of our mental operations for the apprehension of divine truth, and of the end of the creation, from a disturbing conviction, that this one principle is *jugulum cause*, "the stab of the cause of infidelity." For, as (o) a prelate of great judgment in the faith deemed "*Socinianism*, with "*modern Arianism* and *Deism* in its several forms, "to be in all probability the *last* great effort of

(o) See the Preface to the Limits, &c. of the Human Understanding.

" the *devil* against CHRISTIANITY ;" and believed
 it would then " *shine out* to the world in its full
 " *lustre*, whenever this *thick cloud* is fully removed
 " and dissipated, which he hath interposed to ob-
 " *scure* and *darken* its rays ;" and was persuaded
 this could ONLY " be done by a right application
 " of that *true ANALOGY*, which hath a solid
 " foundation in *the NATURE OF THINGS*, and
 " ever carries with it a sure and certain and con-
 " sistent *PARITY* of reason to *all* those arguments
 " and objections raised against *revelation*," so it
 appeared to me to be *really* the case. For, if that
 is TRUTH which is most conformable to NATURE,
 and if it is to be proved that the knowledge of
divine things is from WITHOUT us, and that we
 can only have it by an application of IDEAS taken
 from SIMILAR things in nature, to describe these
unseen things to our *sense*; and lastly, if it is *also* to be
 made out that CHRISTIANITY, as revealed in the
 original *scriptures* of both testaments, and particu-
 larly as professed in *our* part of the CHRISTIAN
 CHURCH, is alone this *revelation* of divine things,
 in *natural ideas* or *representations* of them and
 stands *distinguished* from all other religions and from
 the *heretical* perversions of Arius and Socinus, and
Fanatics or *Seekers without means*, by its conspicu-
 ous CORRESPONDENCY with GOD's procedure in
 NATURE, then it is *easily* seen, even though its *foes*
 are the judges, that no *weapon* of objection can *pros-*
per against it, no *mouth* be opened against it with
success.

So that I shall not wonder in these last days, when, though GOD has (n) *chastened* men, they *strengthen* their arms and “set (o) their hearts “upon iniquity,” when *almost* every thing that is *truly* religious is so generally grown into disrepute, by the offence *taken*, and, I wish it could not be added, *given* in many corruptions of *faith* and *life* that have crept into, and are suffered to go *unreformed* in our *church*, if the *devil* should collect the *whole* force of *his* ministers, (for *ministers* he has; *transformed* indeed, and under the *mask* of *apostles* of CHRIST (p) too, as well as *people*) to *fight* against this *pointed* truth, “that all we know of *divine* “things is by a *figurative* description of them to our *sense*,” and to “*shoot* out their arrows, even *bitter* “words” against the *assertors* of it, as brain-sick *mystics*; because it has this *direct*, this certain tendency to *destroy* the whole body of *infidelity*, which has long opposed the free course of the *gospel*, and even “*set up* their banners and *roared* in the midst “of the congregation.” But, though in the *christian* warfare, it behoves us after the *example* of CHRIST, to have the amiable and necessary graces of *prudence* and *circumspection* and to avoid giving (q) *any* offence to *Jew* or *Gentile* or to the *church* of GOD, lest the word of GOD should be *hindred*; though we should consult *circumstances*, and how *best* to manage them for GOD’s *glory* and the edifica-

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tion

(n) *Hof.* vii. 15.(o) *iv.* 8.(p) *2 Cor.* xi. 13.(q) See *St. Mat.* xviii. 7. and *2 Cor.* x. 32.—*2 Cor.* vi. 3.

tion of his church; yet TRUTH must be *ministered* by us: *this* we must (a) *buy* and not *sell*, no, not for our *life*, much less for to *escape* the reproaches of *those*, who are unhappily seeking to be like him, of whom GOD says, "I have written to him the " GREAT THINGS of my LAW, but they were " counted as a *strange thing*," and are acting the parts of *haters of the light*, and so *keeping up* the very *analogy* they would deny. Therefore, if I have spoken to the *hazarding* of the *offence* of any party, let it be excused by the *impartiality* of it and by this *steady* purpose to promote *truth*, *unanimity* and *love* among us, which is the more *excellent* way and (b) *above* all *spiritual gifts*, as it is the *end* to which they must all *serve* or else they profit *nothing*. Besides *gainfayers* have been found not *proof* against the *power* of *truth*. The *apostle of the gentiles* was once a *blasphemer* and *persecutor*, and yet the *arrows of divine truth* were mighty in his heart. He was convinced THE MAN KNOWS NOTHING BY HIMSELF, THAT THE INVISIBLE THINGS OF GOD ARE PERCEIVED BY THE THINGS THAT ARE MADE, and that ALL THINGS WERE MADE FOR CHRIST, as well as that THE LAW IS BUT A SHADOW and CHRIST THE END. Nor do I forget the *time* when I, in my ignorance, should have thought *lightly* of these *truths*. But GOD by their strong *shine* wrought mightily to the *turning* of my heart towards him. And if a *demonstration* to the sense,

" 1. That

(a) Prov. xxiii. 23, 24. (b) 1 Cor. xii. and xiii.
 (c) Hof. viii. 12.

“ 1. That this visible world is and therefore was
 “ made to be a daily rehearsal of the scriptural
 “ scheme to the sense ;

“ 2. That the christian revelation is an application
 “ of the several parts of it to illustrate this scheme,
 “ and so that no objections can be made against the
 “ one, but what make equally against the other ; And
 “ Lastly, “ that it is so much the proper office of
 “ reason to receive it thus manifested, that it is only
 “ then performing a reasonable service when it is
 “ doing so,” be admitted to be as competent a testi-
 mony of its truth as man is capable of, persons
 so minded must under the shine of this evidence
 be also converts. And they may have the plea-
 sure to find revelation thus evidenced to be, what
 it appears to me, as effectual an antidote against the
 poison of the false enthusiasms and heresies, which
 ignorant and unstable persons, who wrest and torture
 the scripture and decry the use of reason even upon
 scriptural grounds, make upon the one hand, as it
 is against all the venom of infidelity that rejects the
 revelation whence reason flows, and equally abuses
 and tortures the rational faculties on the other.

Pursuing this method has indeed produced some
 peculiarity in the language, as well as variety in the
 style and prolixity in some periods. (a)

H 2

I. Be-

(a) Προς το ορθως διδασκειν δι' πρωτον εξεταζου τα
 ονοματα. “ In order to teach rightly we must first enquire
 “ into names. *Plat. in Crat.* Οι λογοι διδασκαλοι των
 πραγματος γινονται. “ The words are the teachers of the
 “ things.” *Diad. in Thurydid.* So *Locke*, L. 3. c. 9. and 21.
 says, “ unless their force and manner of signification be first well
 “ observed, there can be very little said clearly and pertinently
 “ concerning knowledge.”

1. Because I was willing to make choice of *such* words as seemed to me most expressive of the *ideas* nature gave and scripture applied, and which I would wish to be particularly attended to, on *this* account;

2. Because some parts are only descriptive, and *others* are argumentative; and,

3. Because I was obliged often to prolong the periods for the better comparing of spiritual things with natural and shewing the *analogy* and correspondence between them in *one* view.

But after all there may be found the very *obscurity* in it, which I have endeavoured to *avoid*. For the *nature* of the *subject* being such as lies beyond the reach of our *senses*, to men that are used only to *sensual* gratifications those enquiries must of course seem things in the clouds, and *this* is not to be imputed to me. Then I may (a) be *unable* to express my meaning with *plainness* and *perspicuity*, which yet I think I *mostly* can, because in my opinion I *now* do so. A *want* also of a clearer *knowledge* of some parts of the subject in myself may contribute to make the expression obscure. A *carefulness* not to keep a solution of *particular* matters from the *reader*, which I thought might be of *use* to him, and which I might have *secreted* without being *detected*,—a *backwardness* to attain his *atten-*

tion

(a) These are justly assigned by the truly pious *Bengelius*, in his *Preface* to his *Introduction* to his *Exposition*, &c. as the causes of *obscurity*, and therefore, I have borrowed them from it as translated by Dr. *Robertson*, though with some little variations and addition, in order to apply them to *this* work.

tion any longer,—an *over-confidence* in the reader's diligence and abilities, who sometimes lays out no more *time or attention* on a subject, that cost an *author* many years diligent meditation in the fear of GOD with prayer, in order to give the *public* a "critical review" of it, than he employs in reading a *news paper*. Whereas it must occur to every *sensible* man, that "a *work*, whose parts have "all a *connexion* one with another, let the *method* "be ever so *plain*, and the *expression* ever so *clear*, "will yet remain a very *riddle* to every one that "does not read the *whole*, or does not read it *right*, "or does not read it oftner than *once*." And I may add that *another chief cause* of obscurity because it is a *wrong* reading, is that men *enter* upon things of the *highest* consequence to their *salvation*, with less *care* than they take to examine their worldly *accounts*—without the only *preparatives* they should have, without a *desire* to walk in truth and *prayer* to GOD to direct them by his means to it. For with this *thirst* upon them they would have *no* objection to it, because it was not ministred in a *costly* cup. But they set out with these *preparatives* to a *depraved* judgment and *unprofitable* reading, with a proud *unwillingness* to leave their *own* thoughts, and to be taught by *others* at all; or if by *any*, not by one of *this* or *that* profession,—with an *eye* invidiously *grudging* a praise, which perhaps an *author* *seeks* not and takes not, but has *already* given and *will* give to GOD, the fountain of all *light*,—and, in order to *prevent* what was never *sought*, with a *tongue* bent to "blacken their neighbour,

“*boat, asperse him, curtail his expression, pervert*
 “*his meaning, in a word to lie and calumniate*
 “*in his remarks, observations and reviews,”* and so
 by *false* intelligence, frequently to deprive the public
 of the most *interesting* advice. Because others depend-
 ing upon *their* authority are often inflamed,
 “*unhappily to oppose the truth under a conceit of a*
 “*fanatical zeal for it, and to demolish more than*
 “*perhaps themselves build in many years, and yet*
 “*would be considered as heroes and pillars.”*
 And I write only for a *reader* that will take, in
 good *part* at least, a humble endeavour to do his
 soul *service*, even though it should not be done en-
 tirely in the *manner* he could wish for him; that is
 disposed to bring his sentiments or works to the *light*,
 in order to be *tryed*, and that knowing what *pati-*
ence GOD has with *him*, will have *patience* with a
brother who fails in the delivery of the light
 NATURE reflects on the *truth*, and has had no lit-
 tle *patience* in collecting it, for what he only *seeks*,
 for his *profit*. For failings of *this* kind there doubt-
 less are, which escape *my* notice. Because I free-
 ly confess, I was *more intent* my reader should find
 the SPIRIT OF PROPHECY to be the TESTIMO-
 NY (a) of JESUS and all NATURE an EXPOSI-
 TION of CHRISTIANITY drawn up under the di-
 rection of the DIVINE WISDOM that revealed it
 to “*all kindreds, tongues and nations;*” that all
 the ends of the world may “*remember them-*
 “*selves.*”

(a) Revel. xix. 10.

"selves and turn to the (a) LORD," than mere agreeable *changes* of ear-tingling words, than an inviting *fluency* of smoothly-running periods:—*more* solicitous, that he should see the *sun*, *moon* and *stars* and the *earth* and *all* that is therein, which, when Jesus "*spake*, (b) *were made*," which, when he "*commanded*, *were created*," point out his far more wondrous work of REDEMPTION, in one *universal* language to the people, that they may cast out their idols and give GLORY (c) to GOD, than the ornaments of diction:—in short, *more desirous* he should fall in love with DIVINE TRUTH, that is of herself sufficiently engaging, (d) and which has *sublimity* in her very nature, than with her dress. And where there is *real* love, it has the *person*, not the *dress* for its object. Nor will a *freethinker*, if he acts consistently with his profession of benevolence, refuse it an *hospitable* reception, because of the poverty of its apparel. Not that I have not paid some respect to *this* also, knowing that, though the TRUTH, like the GLORY of GOD in the *tabernacle*, has of itself matchless beauty, it is yet entitled to the *fairest* residence we can give it. I own this it has in the following sheets is far from being curiously wrought, for it is but a rough covering, like that of (e) the tent. But when I consider of old time how the base (f) idol fell before the ark in its low-
liest

(a) Psalm. xxii, 27.

(c) Rev. xi, 13.

(d) Lullant.

(e) Exod. xxxv.

(b) cxlviii, 5.

(f) 1 Sam. v. 3.

best covering, how much GOD's power (a) is glorified in human weakness, and how solemnly it is prophesied (b) that the " LORD shall consume " the wicked one," which has been long revealed with assumed power and pretended signs and lying wonders, " with the spirit of his mouth," and magnify his WORD as triumphant over all infidelity, I trust that, in this weakness of delivery, it will be found, amidst the present falling away, mighty against human idols and fancies, the errors and impieties of antichrist, whose power is drawing near to an end. And I hope it will engage some abler instrument in our church filled with the " spirit of GOD in " (c) wisdom and understanding, and in knowledge, and in all manner of (holy) workmanship" unto edification to give the truth, that vouchsafes to dwell with us, as Solomon did the ark (d) a temple, a far more magnificent residence; and to represent these doctrines, infinitely more worthy every ornament we can bestow on them than classic literature is, under every advantage that may render them the delight of those who must be invited by exterior splendor to see the fair inhabitant, and whom habit, rather than the regular features of divine beauty, strikes.

So that we may see this (e) novel pretender, this young error, that so unbecomingly takes antient

TRUE-

(a) 2 Cor. iv. 7.

(b) 2 Thes. ii. 8.

(c) Ex. xxxv. 31.

(d) 1 Cor. viii. xv. i.

(e) It will clearly appear to be such in the work, however now revered.

revelation's place, a natural light in man, as generally rejected for an impostor, as it is now received for a reality, and this PRIMITIVE TRUTH, that "SACRED THEOLOGY," (as the judicious Lord Bacon (a) expresses it) "IS GROUNDED ON AND MUST BE DEDUCED FROM THE ORACLES OF GOD, AND NOT FROM THE LIGHT OF NATURE OR THE DICTATES OF REASON;" and that RELIGION AS WELL MORAL AS MYSTICAL DEPENDS ON DIVINE REVELATION; as generally embraced, as it is now rejected—may see the visible world, not idly and unprofitably gazed at in our journey through it, but used as a star, directing us to HIM that was humbled for us, that he might be exalted in and by us, and TRUE PHILOSOPHY acknowledged for a comment upon scripture—may see the original language of the BIBLE taught and understood with its peculiar power and beauty, as generally as the heathen languages are—may see the discoveries of the CORRESPONDENCE OF SCRIPTURE WITH NATURE, as universally esteemed, as philosophical discoveries are, and the government in CHRIST's church as universally submitted to, as the œconomy in nature is:—in short may see the existence of the tri-une GOD, and his great purpose to gather ALL things as under ONE HEAD to perfection in CHRIST,—“ the fall of all in one,—the forerunning law,—the restoration of all in the righteousness of ONE, and our life in grace and in glory through this righteousness, as members of his ONE mystical body, more unani-

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“ mously

(a) See Lord Bacon's *Advancement and Proficiency in Learning*. p. 468. and 470.

“ mously *admitted* by men as demonstrably agree-
 “ able to *NATURE*, than the propositions of an
 “ *Euclid* or a *Newton* are by *mathematicians*; and
 “ the present *deviations* from its doctrines and dis-
 “ cipline more *disapproved* than any *wandrings*
 “ from *their* rules are.”

However, that there might be less interruption
 in the work, which was first intended to be com-
 pleted in *one* volume, and therefore has a running
 page through the *two* volumes, I have thrown
 the *scripture* representations and the vindication
 of them as *natural types* into the notes; which are
 on this account longer than usual; as well as be-
 cause I have there *occasionally* replied to the ob-
 jections of some authors, and, amongst the rest, of
 Dr. *Taylor of Norwich*; whom I have called Mr.
Taylor, not out of disrespect, but because, when
 that sheet went to the press, he had not that de-
 gree conferred on him, any more than Dr.
Warburton, whom I also, for the same reason, have
 called Mr. *Warburton*: and have shewed the *rise*
 of the *heathen mythology*, as well as the *absurdity*
 of the particular tenets of *deism*. So that I must advise
 my reader, in order to his perusal of these sheets
 with *advantage*, first to read the *meditations* with-
 out the *notes*, and then the *notes* with those parts of
 the *characteristics* or *meditations* to which they have
 a *reference*. For by so doing he will see the bet-
 ter from the whole, that “ *CHRISTIANITY* actu-
 “ ally appeals to the *SENSES* for the truth of the
 “ *IDEAS* it gives us,” that we may ourselves be
 more

more effectually drawn through the SPIRIT, who always accompanies it, into the love of it, and be stirred up to speak it in a love, which *vaunteth not itself to others*, (a) that they also may be gained over to a like affection for it, and as one body to serve GOD (b) in SPIRIT and TRUTH.

And because he will often find CHRIST spoken of as represented by *scripture* characters, as having *sin* and *guilt*; and the *sufferings* of the incarnate GOD insisted upon as the grand and sole FOUNDATION of CHRIST'S MERIT and of our HOPE; and *nature* mentioned as a *teacher*, it will not be improper to *preadvise* him (though he may see it asserted afterwards *at large* in the work) that concerning the *first*, I mean CHRIST took our *sin* by *imputation*, as he stood like (c) *Michael* FOR THE PEOPLE. Concerning the *second*, I mean, that the DIVINE nature of CHRIST (in the language of the *Bishops Andrews* and *Hall*) suffered an *eclipse* in the flesh, with respect to us, *suppressing* the *manifestation* and *exercise* of the GODHEAD and laying down a life of *glory* for a life of *shame*, and *not material* sufferings, not such a change as is *destructive* of a nature:—concerning the *third*, I mean by NATURE not any power in man's soul or in our human nature, but the *visible works* of GOD in the *creation* (as *Irenæus* against the *Valentinians* oft expresses himself,) the *conditio*, “condition or disposition or state of things in the universe, which GOD has established to give ideas to our sense. Nor may it be amiss to

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observe

(a) Cor. xiii. 4. (b) St. John. vi. 24. (c) Dan. xii. 1.

observe, in order, as much as in me lieth, to *prevent* a reader's having the least temptation to a wrong and uncharitable judgment, that by *disproving* the supposed existence of any *natural light* or *law* in man, I mean not to *weaken* or *disown* any truths concerning GOD or our *obligations* to duty, which are come down to us from the *traditional knowledge* that men have under these *feigned names*, but only to shew, that they with *language* and *reason* have their rise from the *Christian revelation*, and ought to be, *never opposed*, but *always referred* to it, *adjusted* by it and no *farther* countenanced than as they are found to *agree* with the TESTIMONY OF JESUS. And I would remark to the *Christian*, that when I use the word *must*, speaking of GOD or his divine *economy*, I mean not any necessity *first* inducing GOD to act, (for GOD forbid I should *so* think of him) but only that when GOD *willingly* ordains and supports *causes* to produce effects, that the effects will of course *follow*: as when it is said by our LORD, "it must (*a*) needs be that offences come." Other objections I am aware there *are* which may occur to my reader to make, because others have been already *made* in the course of this work, even by *persons*, who saw very clearly that the *heathens* were all of this mind (to give it in *Plato's* words) (*b*) "that there is the *greatest* and most *evident* reason " to believe, whenever men began to speculate about the *gods*, whether there *were* such beings, " how

(*a*) St. Mat. xviii. 7.

(*b*) In *Epinom.*

"how they existed, and what were their employ-
 "ments, that none of these opinions took their
 "rise from the wit or reason of wise men."—by
 persons, who saw it was the concurrent judgment
 of Christians and Jews too, that we can't know
 the first cause from the effects, and who, because
 they saw it conclusive against the whole body of
 infidelity, wished this evidence from nature to be fairly
 made out. Persons too of a far other turn already men-
 tioned, who, mistaking regeneration from guilt or remis-
 sion of sin by the adoption in CHRIST, and the receiving
 of the HOLY GHOST, through such remission, for the
 daily renewal of us from remaining corruption, as af-
 terwards manifested and wrought out by the power
 of the SPIRIT before received, do very culpably su-
 perseede the use of GOD's own important seal of our
 free adoption through CHRIST into his favour,—
 persons, who, mistaking the nature of the grace
 of CHRIST, which JUSTIFIES US AS UNGODLY,
 that it may be a truth we believe, and then calls us
 to believe such justification for a truth, do look, in the
 old spirit of some (a) Jews in CHRIST's day, for signs
 within, to see, before they will believe and rest on the
 truth of GOD without,—and lastly, persons, who, mis-
 taking the end for which grace is given, and which is
 that we may be renewed within us and have a "con-
 science void of offence towards GOD and towards
 "man," and therefore that we should be "subject to
 "every ordinance of man for the LORD's sake," and
 should obey "for conscience sake," that all things may
 be "done in order," and who, by this mistake of the
 essential properties of grace, are apt to mistake the
 workings

(a) Mat. xvi. 1. and Mark xv. 32.

workings of the flesh for true grace, may have somewhat to reflect on the doctrines, because of the evident tendency they have to kill the pride, and to prevent the exceptions beyond the bounds of GOD and nature, which I grieve to say do often show themselves through the prevalency of humours in men, that they think they may safely be full of. And as all this made me more careful to guard every part of the work against the objections that might be made to it, so I must beg to refer these several persons to the body of the work for the answer to them. For here I trust the one will see what they desire, and the others what perverse things are oft spoken in our day (according to the HOLY GHOST's solemn (a) prediction) either for filthy lucre to draw away the people after them into dismal and damnable heresies, to the subverting of the hearers—and all that their exceptions are indeed without ground.

But neither do I expect these or any other declarations will stop the mouth of reproach. The witnesses prophecy in sackcloth that ascend up to heaven, and they rejoice over them that shall afterwards fear for them (b). And we must expect *slip and dirt* as we go through the world. For it is enough that the disciple be as his Master, who had both Sadducees and Pharisees and Herodians to deal with. Therefore being less careful for my own reputation or interest in the world, than I am for my reader's profit; for the healing of

(a) Acts, xx. 30. This text will be explained with the fullness of its meaning and application at the end of the 2d Vol.

(b) Rev. xi.

the sad and manifold *branches* that are amongst us; for the *destruction* of *antichristian* word and deed; for the *bringing in* the fulness of the *Gentiles*; and for the *receiving* of *Israel* after the flesh; that as we obtained mercy through *their* unbelief, they through *our* mercy may also obtain *mercy* (a); I shall submit to the publick, without further apology the following sheets, as a proof in general that SCRIPTURE and NATURE are witnesses of the same Jesus to *Christians, Jews, Turks, Infidels* and *Heretics*: this seeming to me to be a *point* which will wound the man that presumes to make a *stand* against it.

He who is not *awakened* by the prophetic word that says, "WO TO THE INHABITANTS OF THE
" EARTH AND OF THE SEA, FOR THE DEVIL IS
" COME DOWN UNTO YOU, HAVING GREAT
" WRATH, BECAUSE HE KNOWETH THAT HE
" HATH BUT A SHORT TIME," but is indifferent whether his *soul* is like a *land* full of *idols* and a *worshipper* of the *wild creature* and his *image*, and so fallen under his dominion as to make him a sad partner in his end, *may*, and perhaps *will* let the book alone. For "none (b) of the wicked shall
" understand."—He who is *stirred up* by the *angel's* *voice*, that flies in the midst of heaven with the EVER-LASTING GOSPEL, to preach to them that dwell on earth, and to every nation and kindred and tongue and people, and says "with a *loud voice*, FEAR GOD
AND "GIVE GLORY TO HIM, FOR THE HOUR OF
" HIS JUDGMENT IS COME, AND WORSHIP HIM
" THAT MADE HEAVEN AND EARTH AND THE
" SEA AND THE FOUNTAINS OF WATERS" will

be

(a) Rom. xi. 13.

(b) Dan. xii. 10.

be glad to *receive* what is intended to prove the TRUTH of this GOSPEL, and to make him *patiently* "KEEP THE COMMANDMENTS OF GOD" AND THE FAITH OF JESUS:" when he shall find that HERE, (amidst them that cause "small and " great, rich and poor, free and bond, to receive " the *χαράγμα*, *marking* or *print*, or (*εικὼν*) *image* or " idea of the (a) wild creature," which submits not to the yoke of CHRIST, the *wisdom* and *power* of GOD) IS THE PERMANENCE (b) OF THE SAINTS; (tried) HERE ARE THEY (situated) THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS. For "the wise (c) shall understand."

And if any person after reading it, as it was entered upon, not with the view of mere *indulgence* to *curiosity*, or of *contention* or *contempt*, but with the single view of *discovering* DIVINE TRUTH in order to walk in it, and with prayer to GOD to give the soul grace to *know* her, *wherever* she presents herself, that she may not *pass by* unnoticed; if any one, I say, after thus reading it, has still *objections*, and will signify them in a *spirit of meekness*, with his name, I shall be ready to give *them* all the *attention* I intreat of him, for his own *soul's* sake, to give to this *preface*, if he would know my design, and to shew unto *this* work; and to lay before him what *further* evidence I can, (for much more may be given) in the behalf, not only of the *doctrines* here *represented* to us, of this wisdom, which *was set up* from everlasting, *from the beginning* or *ever the earth was*;

but

(a) For the word in Rev. xliii. 18. is τὸ θῆρος, properly "a " wild, hunting, preying creature."

(b) *υπομονή*.

(c) Dan. xii. 10.

but concerning the *natural and scriptural idea* of the *soul* and its *operations* ; of the *image* of GOD first in *Adam* ; of the *nature* of *christian regeneration* ; of *faith* in it ; of the *grace* that follows it to work *repentance* unto life ; of the *progress* of the *christian life* ; of its *hindrances* and their *use* ; of the *divine aids* and *consolations* and their *ends*, and of the *hope* and *kingdom* set before us, (which are but *briefly* spoken to in *these volumes*,) for the *manifestation* of the *greatness* and *marvellousness* of the *works* of this LORD GOD ALMIGHTY, of the *justice* and *truth* of the *ways* of this *King of saints*, JESUS CHRIST (a) : and which *may* probably *appear*, as *these meditations* shall be *received*. Or if *any thing* is herein advanced which is *incapable* of a *defence* and is indeed *contrary* to *sound doctrine*, to *scripture* or *nature*, I shall not be less ready to *retract* it : nay, I do now *unsay* it. Only let my reader remember that he must bring, not any *abstract reasonings* or *flights*, as men call the *conclusions* of their *own* untaught fancy, by way of *objection*, (because he will find these *justly* secluded upon our *principle*) but a proof from NATURE, that I have *misrepresented* the *visible æconomy* of GOD or the *state* of things *in it* and that NATURE presents ideas *contrary* to any of those *here* deduced ; or that SCRIPTURE does *not* apply *those* ideas. For I
 “ neither have practiced nor go about by force or
 “ fraud to circumvent men’s judgments but conduct
 “ men to the *things* themselves” *in nature* and to the
ideas supplied from them. For however some, “ as
 “ if *invention* were nothing else but a mere *agitation* of
 K “ brain,

(a) Rev. xv. 3.

“ brain, do,” according to Lord Bacon’s observation in (a) *his* day, *invoke* in a manner their *own* “ spirits to divine and utter oracles unto them, I divorce not the intellect from the object, farther than that the images and beams of things,” as they stand in NATURE manifest to our sense, “ may meet, and concentrate. And so nothing but a proof that they are not natural and either that NATURE gives others or that the CHRISTIAN REVELATION does not employ them can possibly be allowed to set them aside or to be a cause why I should retract them.—But if, on the other hand, he shall find what is here offered, through the working of GOD’S SPIRIT, an instrument of taking away the veil that is over every man’s heart by nature; if it shall open (b) to him the testimony of GOD in the heavens, and discover to him the real USE of the WORLD and the original IMPORT of SCRIPTURE language; that is, if it shall convince him that the WORLD was as much MADE, as the LAW was GIVEN for the MANIFESTATION of CHRIST to us, that CHRIST is as much the TRUTH and SUBSTANCE of the FRAME of NATURE as he is of the FORMS of the LAW; and that the whole CHOIR OF NATURE accordingly represent the doctrines of the prophets and apostles and martyrs

(a) Preface to the Advancement and Proficiency of learning.

(b) Rev. xv. 5. As the Inscription on Minerva’s temple, mentioned in the title page of this vol., shews the sentiments of the heathen world concerning their utter inability to make themselves wise about any thing, much less concerning divine things which are veiled from us and seen only through the veil or in part, when revealed: so it is worthy of observation that those heathens also offered the veil to their Pallas, their fabled goddess of wisdom, as what belonged to her.

tyes in the CHRISTIAN CHURCH against the corrupt additions of *papery* and the wanderings of *heretics* and *sectaries*; and lastly, if he shall be converted, through the *long-suffering* grace of GOD in CHRIST, sealed to us at our *baptism*, harmoniously to live in the service of *right reason*, in the *faith* of these *naturally-represented* doctrines with the *apostolic* CHURCH, of which I am bold to affirm ours to be a *part*, for this grand *END*, for which the *world* was made the *SCRIPTURE* recorded and *man* redeemed; namely, for the *manifestation* of CHRIST; of his *wisdom* in his *lips* and of his *virtues* in his *life*, not to the *dividing* but to the *building up* of his body the CHURCH: then let his *ears*, that is taught *knowledge*, and his *tongue*, that is taught *speech* in order to *know* and *reason*, give the glory to CHRIST, whose *POWER* alone MADE and whose word alone, teaching (a) us "*more than the beasts*," REVEALS and EXPLAINS his WORKS and WAYS—whose sealed *RIGHTEOUSNESS* alone *clears* our *guilt* and *interests* us in BOTH—whose uniting *SPIRIT* alone manifests the grace sealed in his *sacraments* and preached by his *ministers* for our standing in it by *faith*—whose CHURCH alone, however militant in this wilderness of a world, amidst the pursuit of a *foaming* enemy, we are with this *RIGHTEOUSNESS* and in this *SPIRIT* patiently to abide in with *OBEDIENCE*, knowing THE TIME IS AT HAND, when HE, who says "I COME QUICKLY, shall be revealed—and whose completing *mercy* can alone give us *heaven* and alone make us *triumphant* with this *church* in this *heaven* at his APPEARING.

For I assure him with a *German* author, (a) that
 " I know nothing of any *cabbala*, of any *divinati-*
 " *on*, of any *astral* influence or any *ghost* or *ap-*
 " *parition*," which some lay *pretences* to, because
 they " understand not or do not consider how rich
 " a *treasure* the HOLY SCRIPTURES contain; what
 " a *vast store* lays there *unopened*;" that " the *mani-*
 " *fold* (b) WISDOM of GOD might be known by
 " the CHURCH, the MYSTERY which from the be-
 " ginning hath been HID IN GOD;" in short,
 their declared SUFFICIENCY (c) to make us *wise*
 unto salvation and the certain *wrath* that falls on
 them that are not careful, strictly careful neither to
 TAKE FROM NOR TO ADD to the WORD OF GOD.
 For as I am *nothing* and know *nothing* by myself, so I
 in (*) enquiring " where shall WISDOM be found?" I
 have proved it to be truly in the " FEAR of the LORD,"
 surely by no other *means* have I done it than, as
 Lord Bacon words it, (d) " by a sincere and just
 " *humiliation* of the spirit of *man* to the laws and
 " operations of NATURE," as applied in SCRIP-
 TURE, and to the IDEAS of things, which she gives
 and SCRIPTURE enforces, that is to the LEADINGS
 OF THE SPIRIT. For it will appear that *these*
 are his leadings. And as the same excellent author
 says (speaking of the sum and perfection of all our
 present knowledge) " it consists (e) in a man's never
 " *taking off* the eye of his mind from the *things* them-
 selves

(a) Bengelius's Preface to his Introduction, &c.

(b) Eph. iii. 10. (c) 2 Tim. iii. 15. Rev. xxii. 18.

(*) Job. xxviii. 13.

(d) Preface to Advancement and Proficiency of Learning. p. 15.

(e) Ibid. p. 38.

selves and thoroughly imprinting their *images* to the life; so his very observable (a) prayer was also mine, that GOD would ever "defend me from publishing the airy dreams of my own fancy for real;—*dear of the world,*" and be so graciously "propitious to me, that I might WRITE THE APOCALYPSE AND TRUE VISION OF THE IMPRESSIONS AND SIGNET OF THE CREATOR UPON THE CREATURE." And however unfashionable it may be deemed in these days of the *waxing cold* of the love of MANY, through the *abounding of iniquity*, and amongst the *boasts* of a conceited *independency* and *sufficiency* in man to *direct his judgment*, inclinations and actions, let me intreat of him a *remembrance* in his *prayers*, that GOD would be pleased to *supply to me*, as well as to *himself* and to the whole church, our *Zion*, what is *wanting* in us *all*,—that we may be more and more *enlightened* to the understanding of his *WORD*, revealing HIM and his *GRACE*, and of his *WORKS* illustrating his *revelation*, and may more and more *grow* in the *faith* of our *sealed ADOPTION* through CHRIST'S *RIGHTEOUSNESS*, in a *fellowship* with the *SPIRIT* of *ADOPTION* into which we have been *baptized* and have *drank*, and in holy *zeal* for the *edification* of the *CHURCH* in love—that thus *strengthened* in the *LORD* to shew that *NATURE*, which the *devil* so often seduces men to *idolize* and sensually to *follow*, does *now*, as it did of *old*, *plead* the cause of *Christianity* to the *sense*, whilst GOD *preaches* it with

(a) *Ibid.* p. 15.

with power to our hearts against *antichrist* and *uncleaness*, we may be a means of reclaiming men from their idols—the *heathens*, by convincing them *our faith* is what the world they worship was made to give ideas of to the *sense*—the *Jews* from their *unbelief* to the remembrance of GOD in righteousness and truth, by proving the *Christian service* is *as* *his* *own* *LAW* *figures* to the soul—and *as* *his* *to* the *unity* of CHRIST'S CHURCH, for the spreading of the *banner*—there is in all other of GOD'S works. So that, having together past the time of our sojourn in the shadow of this world with fear and watchfulness against sin and in the obedience of faith, in the love of GOD and in hopes of seeing him face to face, we may rise with them through mercy in the day of CHRIST, with rejoicing that we have not run nor laboured in vain, to a perfect sight of the treasures of GOD'S manifold wisdom in all his dispensations towards all people and to the obtaining of the END of them all, perfect consummation both of body and soul to all holy service and adoration in eternity, with joy unspeakable and full of glory in CHRIST JESUS; the (a) HEAD of the creation of GOD; the PRINCE of the kings of the earth."

(e) Rev. iii. 14.—i. 3.

ADVERTISEMENT to the READER.

AS it was thought useful to print the Hebrew words in English as well as in their original characters, so I have taken those substituted by Dr. Robertson, excepting the word יְהוָה which I have caused in most places (for some have escaped me) to be printed JeHoVaH; as apprehending it would be most readily known in this form to the unlearned.

It is now thought advisable to print the Hebrew
word of Hagia as such in their original
characters & I have taken those published by Dr.
Bishop, excepting the word "Hag" which I have
changed to "Haga" (for some years ago) so
as to avoid confusion in speaking it, as usual.

MEDITATIONS

ON THE

SCENES of NATURE.

On awaking from Sleep.

FEW hours are past, methinks, since my weary nature solicited repose, and obtained it by the friendly influence of the gloom. Being no longer excited by those objects which the day discovers, sleep gently descending with its impressive force dwelt on my sense; it closed my consenting eyes and hastily diffusing its power subdued me totally to its dominion (a). And

B then

(a) This gradual process of *sleep* is not more observable in nature than it is beautifully expressed in the three words **נָחַם** NUM, **נָשָׁן** SEN and **תָּרַח** TARECH. **נָחַם** NUM denotes that *composure* or composing effect which immediately precedes sleep, and rests on the eye-lids, *Psal. cxxii. 4.* as a person rests in his dwelling house, *Ec. xv. 13. Psal. lxxviii. 13.* Hence he, that *keepeth Israel*, is said, *Psal. cxxi. 3.* so assiduously to watch over his people for their good, that he never has

then how is our nature transformed! We are incapable of those delicate *sensations*, unsuspensive of those *affections* we are so tenderly touched with in our *waking* moments. The once *social* breast frequently puts on the *pitiless* savage: unnoticed is every of our *interests* in life. If its painful anxieties cease to *wound* us, no more does its most heightened felicity *delight*. *Sleep* expands her veil alike between them and the mind, and we are thrown into a deep oblivion of *both*. Man is then exercised in the ways

has *Nam* upon him, *never slumbers*, is never taken off from attending to their concerns, as a *man* is by *slumbering*. And than this description of the unremitted *vigilance* or watchfulness of our *God*, to those who cannot conceive of it but by some *representation* to the sense, I cannot see how any could be given more *exactly natural*, or with more *precise propriety*. Nor can I less admire the beautiful application of this *composing scene*, to signify to us the impeachable character of those *shepherds* who, under undue influences, are drawn off, as by *slumbers*, from giving *attention* to their ministry: *Isa.* lvi. 10. whilst I must lament a man's submitting to it, under a notion of its being a very *charitable* turn of mind: as if because in *this* state, he was without any design against others, he was therefore discharging his *duty* with *vigilance* to his dependents. To pass over the word *שָׁנָה* *shen*, which I shall speak to in the note below; the word *נִדְמָה* *tekemeh* denotes a *subduing*, *depressing* sleep which follows after our *composure*, and by its incumbence casts us down before it, as a nation is *subdued* by the *descent* of a powerful prince and brought under *subjection* to him. For, because we are furnished with such a lively *idea* of *subjelling dominion* from this scene of nature, the unbelieving *Jews* are threatened, under this word, to be totally *subdued* by the *Gentiles*: *Lev.* xvi. 17. and under this word it is prophesied, *CHRIST* shall have *universal dominion*. *Psal.* lxxii. 8. *Isa.* xlv. 1. The *Rabbins* still apply it to a *descent* or going down into the sea: and though the *render* it *extasy*, because perhaps we are taken off from attending to our real bodily situation; *Gen.* ii. 21, 25, 121 yet the *Arabic* use the word *Radam* for *treading down*, in allusion to its *original* meaning.

ways of death, that he may militate against it with a more becoming fortitude: he is making an excursion from the world, to familiarize to him his final departure, when he shall *sleep in the dust*: And he is translated from his former enjoyments to *visionary* disquietude or happiness, where he is all, that promotive fancy can make him with the *wrecks* of sense. Here it is, that the intrepid *warrior*, who *never* declined the battle, is seen to fly with timidity before imaginary foes: It is here the abstemious *Stoic*, who *contemns* all the pleasures in the field of sense, is found pursuing ideal pomp, and eagerly catching at the airy lures of inventive thought. Strange mysterious metamorphosis, scarce credible, but on the evidence of experience! But in this seclusion from the busy world, what inspirit-ing refreshments does our whole frame receive? Is it not by the assistance of this great *(b)* *alterative* that it is restored to active life? Yes, though sleep has exercised its dominion over it, my eyes, like refreshed springs, burst from be-

B 2

neath

(b) Divine wisdom has given *sleep* the descriptive name *an alterative*, from *to alter*, *wary*, *second*, or *repeat*, as a blow or teeth or years, with all their seasons, are repeated; as *Belsazzar's* countenance was changed *Dan. iii. 9*; as the kings garments were altered *Jer. lili. 33*; or as *Israel* changed his way *Jer. xxlii.* and has not the same infinite understanding which assigned it the name made nature bear the strongest evidence to the propriety of the appellation? Not only as it is the *alterator* of the movements of the mind and body, but as it produces a remarkable *change* in the several members, by fresh supplies of animal spirits, that they may *repeat* their offices in the ensuing day.

neath the retiring slumbers, and with my other senses ambitiously assert their *freedom*, I am awaked, but how changed in the *twinkling of an eye* ! For to what am I awaked ? not to those alluring scenes of conceived bliss, not to those golden prospects that I so lately saw. For where are those delectations that of late emparadised my mind ? Though I send every covetous sense in pursuit of them, they return with disappointed appetite. The ravishing scenes are no more : companions of our slumbrous hours they know *no* duration beyond theirs. And however fancy made me a grant of independence, I find myself still immersed in the common sollicitudes and wants of my probationary state. Then have I not been deceived to build, with so much confidence, on the creature of a dream ? to presume, with so much contentment, on a *change* of circumstances, which had no better ground, than a *temporary* alteration, induced upon my mind. True : I have been (c) walking

(c) I am at a loss to discover why our translators rendered the original words, a *vain* shadow ; *Psal.* xxxix. 6. as they have also made the *preacher* in *Ecl.* i. 1. as well as the *Psalmist*, pronounce all things *vanity*. It is pretty clear God has done *nothing* in vain, and whatever exceptions may have been taken against SS. on account of this translation, the prophets never represent the creation in *such* a light. For the original words only signify the *fleeting* nature of sublunary things, only pronounce them transitory as the *leaf* of a tree, to the *falling* of which the word *נבלי* is applied, whilst the other *נבלי* paints them as a *shadow* that lengthens but to vanish. If our translators understood by the words *vain* and *vanity*, that these things are of no *lasting* service, could yield us no assistance in that

ing in a *fleeting shadow* of misconceived interests, and grasping after fancied enjoyments, which could avail *nothing* to supply my wants, *nothing* to hold my soul one moment longer in life.—I have been deceived ; but not more than you, ye mistaken mortals, who shut your eyes against all the relations a dependent creature must stand in to his omnipotent sustainer : who are industrious to cast a religion after the model of your lusts, and passionately to pursue some imaginary scheme of hope or rest, in these earthy scenes : which are in their nature *transient* as the dream ; *fleeting* as the *baseless fabric* of its visions. The sudden disappearance of those ideal joys, that flattered me in my sleep, is but a kind *rehearsal* to the sense of the melancholy reverse, which shall take place, when the *multitude of the nations that fight against (d)*
(Ariel)

that solemn season we should *most* want it ; because they were not made, and therefore would in vain be thought qualified for this end : then their meaning would be suitable to the sense of the inspired writers.

(d) This word, like the other names which plainly belong to *Christ*, is unhappily left *untranslated* ; by which means some of the finest descriptions of his person and actions are *veiled* from the sight of the *English* reader. According to the confessed sense of the two words מלך or מלך and מלך, of which the word is compounded, it signifies that *divine person*, that God, who was in the flesh to be מלך, to bear the *curse*, to suffer detraction as the light by the fire, and to be made *light* to us by this means ; like a lion מלך tearing in pieces, as the *lightning* remarkably does, every opposer. Against this person *Isaiah* 29. — prophesies the battle of the nations, which, *St. John* says, he saw in a vision, as taking place in the latter days. *Rev.* xvi. 14. — But be wise and cease your un-
pro-

(Ariel) the *Light-made GOD* shall be as the dream of a night vision: when thou shalt seek them and not find them, *Isa. xli. 12.* It is but a forerunner of that solemn hour, when all their schemes shall perish; when all the ill-formed expectations they have conceived, in a *miscarrying womb* of thought, shall prove abortions: when they shall know, they have been *sucking the dry breasts* of an unsustaining world; and been *bringing forth* young hopes for the murderer time to cut off. For say, what was my delusive dream, but a picture of your situation drawn to the life, by nature's expressive hand? refer it to dispassionate reason to decide whether it is not as much delusion to affect happiness from a creature of to *day*, as from the creature of a *dream*; to construct fond hopes upon the *shadow* of a world which passeth away, upon the

profitable contention; if you would not, by a most lamentable experience, be of that unhappy number which shall *vanish*, as a dream from the mind, and disappear, as the *vision of the night*, at the rising of the son of man; with such wondrous facility doth JEHOVAH defeat the most complicated opposition; when, like a mighty man, he rises, after a patient rest and forbearance, to judgment—*Psal. lxxviii. 65.* with such speed and amazing efficacy, doth the omnipotence of Jesus exert itself to shake off his enemies for ever—It seems very probable that the *ram* had its name, in the *Latin* language, *aries* from ארי, because men sought to avoid the *Tartarus*, and to live in light, by giving the ram to the fire in sacrifice for them. And there is equal reason to believe they got their *Ara*, altar from hence, whereon their fire was laid, as the wrath was to be laid upon this אריאל Ariel, this *light made God*. See *Becan.* and *Helyoke's* and *Ainsworth's* Dictionaries on the word.

the resurrection of those who (e) *dwell in the dust*; as to place them in the fanciful exhibitions of the mind, which vanish upon our rising from sleep. Believe you this world will (f) have an end, this (g) *curtain* of being will be drawn aside? then say, whether those gay scenes, you enjoy with so much false contentment, are not plainly of as *little* availance to support the soul in its spiritual necessities, against an invading temptation, or in the *bitterness of death*, as the vagaries of a dream are, to supply the real wants of the body. Yes, in those solemn moments, when the soul takes the alarm of *death*, how is all your boasted tranquility converted into horror! the besieged *hearts melt*, and their *knees smite together*, and much *pain is in their loins*, and the *faces of them all gather blackness*, obscuring every serene aspect, as the black clouds the face of day. *Nabum* ii. 10. And in this *tremendous* hour, how useless is the amassed treasure! how unsatisfying the most complicated pomp! alike *unable* to excite a hope or to suppress a fear. Then own every solicitous pursuit of them, every *dependence* upon them, a delusion *greater*, in proportion as the *divine* life you are then estranged from and the *eternal* concerns you then pass by, are immensely of *more* value

(e) *Isaiab* xxvi. 19.

(f) The suitableness of this belief to our natural notion of things will be proved in the meditation on the *seed*,

(g) *Psal.* civ. 2, 102, 26.

value than those transitory interests of the flesh, which I paid no respect to in my dream. Or if a man cannot perceive this, own there is the greatest reason to suspect him to be still *unawakened*, still in his dream: when he should be *(b)* *working out his salvation with fear and trembling*; when he should be upon his guard against

(b) There is a vast propriety observable in the terms, by which our duty is expressed in SS. For after we are endowed with animal life, under the energetic influence of the heavens, it is absolutely necessary that every one should *exercise* the abilities he is furnished with, in order to *sustain* life, to procure, receive and digest his food: nor is it less incumbent on him to be *discrete* and *cautious*; lest his endeavours should prove abortive, or lest he should feed upon what is *naturally destructive* of his constitution, or productive of death. Revelation therefore, in the strictest accordance to nature, informs us, that the life of the soul, like the life of the body, is the *gift of God* Rom. vi. 23; and can only be produced under the divine energy of the Almighty. But it also enjoins us, as what is a *necessary* consequence of having life, to display the *abilities* we thus receive *to will and to do* Phil. ii. 13.—in order to our *perseverance* in this divine life 1 Pet. i. 10. It requires us to *exercise* ourselves, with St. Paul, to have a conscience void of offence towards God and towards man, Acts xxiv. 16; to *receive and digest* the spiritual provision of grace, and to apply what is necessary to *purge* and correct our disordered frame of mind; and thus to *work out* or exhibit the salvation in us, Phil. ii. 14. It directs us also to do these things with that *circumspection*, with that guard upon us; which every man of sense uses in managing his temporal concerns—to *take heed how ye hear*, to *labour in the Lord*, to *work whilst it is day*, to *try the spirits*, to *abstain from all appearance of evil*, to *watch*, &c. lest our spiritual endeavours should be *frustrated*; or lest we should *greedily* swallow down the wild fruits of an evil heart, the compositions of men which, because they come from *man*, have the poison of *mortality* in them and induce death upon the soul. What then is made our duty in SS. more than what in the *reason* of the thing we should chuse to do? Because *what* in nature can follow an indolent neglect of the *means* of supporting life but the loss of it?

gainst the grand enemy that (i) goeth about seeking whom he may devour.

But it will be worth our notice to observe why we are deceived, in our slumbers, into such misconceptions of things and into such an insensibility of every of our relations and interests in life. And is it not owing to our sensations not being lively enough to strike the mind with complete impressions of things, through some inability in our animal spirits to convey them? Whence it happens that the intellectual powers

C

have

(i) This caution too is grounded upon the natural course of things. For there are iniquitous men that prowl about in life, industriously seeking every opportunity to perplex and impoverish the unguarded widow, to devour the inheritance of the orphan, to spot fair characters with the causeless censure of their tongues, and to shed innocent blood: and because it would be contrary to nature to think the soul exempt from like violence; so whilst SS calls a man, in his fallen state, an orphan or widow; it assures us there are spiritual enemies that persecute and catch souls, and lay lurking in wait to take from us our spiritual inheritance and life. Hence the Psalmist cxlvi. 9.—cxxiv. 7.—x. 7, 8, 9, 10.—and the prophets, with the exactest agreement to the course of nature, use these figures to represent our state and the wicked industry of the enemy to destroy us. If then it is but natural to conceive the soul to be situated, like the body, in the midst of trouble from designing spirits that meditate its ruin; how heartily should we submit to join, with David in his prayers, (that for want of this consideration are deemed exceptionable) how wishfully should we say keep me from the snare which they have laid for me, let the wicked fall into their own nets, whilst that I withal escape—Psal. cxli. 9, 10. And how thankfully should we embrace the cautionary parts of revelation, as the result and consequently as a demonstration of the most refin'd, and divine friendship! Before these can be ill received, a man must be persuaded that it is his interest to catch at the shadow of a world, at the vision of a dream, whilst he is inattentive to every danger that may annoy him; to sleep whilst the murderers are around him, improvident of their evil designs.

have then only some very *imperfect* pieces, very incoherent representations to work upon. They are obliged to take up with those parts of the impressions which are not worn out : with the *reliques* of those forms which still subsist in the imagination (*k*). And it is easily conceived what

(*k*) There are few but know what difficulties authors of *great* reputation have been put to, to account for our dreams : they have never been able to agree about the *cause* of them. Nor had I attempted *any* explication of the means by which they are occasioned ; if I had been guided herein only by my own judgment. But whilst we have, from this *universal* inability of men to discover them, a glaring instance of our *natio*: ignorance, and as strong a proof of the necessity there is for information from *heaven* about *every* cause we are not the authors of ; *revelation*, that divine fountain from whence *all* spiritual (and natural science, however afterwards *improved*) primarily flowed, expressly describes to us the *nature* of dreams and the *means* by which they are formed. For it calls a dream *שן* the *working up of the mind* ; the word by which it denotes, any thing that is wrought up to a *consistency*, from amidst a fluid, and so becomes *thick, fat* or condensed, as the *white* of an egg ; or as some precious stone, which they suppose to be the amethyst, is *wrought up*. And it is observable that the original word *שן*, of which this is a branch or relation, like other words ending with *ן*, is applied to the particles of *sand* which *work up* from the sea, and are heaved up from the waters ; whilst, by another formation of the root, *שן*, it signifies the *skum* or froth of the pot which *works up* from the fluid. *Ezek. xxiv. 6*. Now from this usage of the word we are taught that dreams or the workings up of the mind are like unto those of the sea ; and that they are composed of loose *detached* pieces, supplied from the knowledge that has *flowed* in from our senses, and is often compared in *SS* to *sea* and *waters* ; as the sand consists of loose particles which are *worked up* from the waters of the sea. We are also informed they owe their *rise* to what first subsisted in our *imagination*, as the *sand* on the shore does to what was first amidst the *sea*. It may be suspected we are building upon too *weak* a foundation, when we ground this account of them on the *etymology* of the word ; which yet must ever be the way to the knowledge of *things* reported by others

what the consequence of *uniting* those fragments must be. The compositions of the mind, in these circumstances, cannot fail of being more or less regular or extravagant in proportion as the images supplied are *broken* or *agree* with each other. So that at *one* time our conceptions of

others to the understanding. But infinite wisdom has purposely explicated the *rise* of dreams in as many express words: *Ecc. v. 2. The dream*, or the working up of the mind cometh or *proceeds* (as we render it, *from multitude of business*, but as I apprehend the words ought to be construed) *from the multitude of reflection*, or reflex images: רפף from רף to *reflect*, as a *fountain* does its *waters* or the eye the *Light*. So that what is offered to us, concerning the nature of dreams, in their name, is confirmed to us by this account of them: because they are here reported to proceed from the crouding or *projecting* of the detached reflex images conveyed to the mind, by the channel of the senses, as the sand from the tiding or flowing of the waters, or as rain from the cloud. (ענן): The powers of the mind, like those of the air, working up those detached pieces which remain, as the sand, after the knowledge, that, like the streams, brought them and came along with them, is gone off. Hence you may see how justly we call them the *off-spring* of the imagination, wrought up and produced; as the *off-spring* of the womb is; to whose working out, with many painful *throws* and heavings, the word חל is applied. Nor was *Nebuchadnezzar* unacquainted with their nature: for in *Dan. ii. 45.* he calls them by this expressive name, and speaks of these *ideas* or *visions* of his dream; as *Plutarch* uses *ovag* for a *shadow*. And if there is occasion for any further proof that this is the idea which *SS.* gives us of dreams, we are supplied with it from the word used for the explication of them, *Judg. vii. 15.* The word is שבר to *shiver* or *break through*. It is applied to the waves we call *Breakers*, that make a way over or into the sand חול. And because of this effect of the breaking, *dissolving* wayes upon the sand or earth, the word is, with the most eminent fitness, used to denote the *breaking into* the import of a dream, and to signify its *solution*: which it would not have been, if there had been no natural analogy between them. See *Mercer. in Pagnin, Buxtorf and Mar. de Calasio, Casell: Lex.*

things may be nearly *real* copies of what we have seen or heard; whilst at *another*, the buildings of our fancy may not be less monstrous than those a man should construct with the most confused materials and forms. For the abilities of the dreamer then stand him in as little stead as those of the most ingenious architect would, if he was obliged to build, and had no *other* materials to use. And what need we further to convince us that this is the case, than a review of our dreams which shews *all* the materials they are composed of to be ideas we have *derived* from our senses, however imperfect and complicated they are;—than a recollection how soon our conceptions of things are *adjusted*, when our senses are disengaged from the soft ties of sleep, and pour in upon us their testimony concerning our *real* situation. For did not our misconception of things arise from the above causes, when fancy preferred me to all the splendor of a *court*, why should I not have confuted this fancy by an evident conviction, that I was reposed in *rural* solitude amidst a mantling darkness. My being deceived then was plainly owing to a *want* of the evidence of my senses concerning my real situation, and to my minds, entertaining itself with working, together some faint and imperfect resemblances of things.

Happy

Happy, unspeakably happy would the human race be if they were subject to no *more* delusions than these visions of the night; delusions that are but of a temporary kind, that are succeeded by a conviction of their flattering nature; and serve but to set off the superior operations of the *wakeful* sense. But alas! as our acquaintance with an *individual* enables us to distinguish every thing of the same species: so when the mind is furnished with a knowledge of the nature of dreams, what variety of delusions do we see men of the finest parts often employed in? what favorite pursuits and approved enquiries, what intense applications and deep researches now appear to me with *every characteristic* of a dream about them? Perhaps some may deem this a mis-placed censure, they may perhaps construe it into a malicious unreasonable imputation: but if truth is not slander, my assertion is as far from slander as it is agreeable to truth: if nature's admonitions can never be unreasonable censure, then I fear not to be accused. For to pass by inferior delusions, may not men by *like* methods be betrayed into great mistakes concerning the DEITY, concerning his divine dispensations, and their duty? It is agreed, I think, because it is a self-evident proposition, that the divine essence is *invisible*. For *who*
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bath seen GOD at any time (1): Now from this one *principle* it follows, by a very regular consequence, that men would have *no* knowledge at all of him or his actions, were it not from some natural and perceptible *idea* or *similitude* of them. It is plainly by these means we have *any* conceptions of what we never beheld: It is from such *representations* to the sense you have the manners of a people, their customs or their conquests before your eyes. And I think it is not less clear, where men have not those *natural ideas* of the supreme GOD and of his marvellous oeconomy, they have very
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(1) This question extends alike to *all*: and the *deists* are as much obliged, from the confessed *invisible* nature of GOD, as those called *Christians* are constrained by the *everlasting gospel*, humbly to answer it in the *negative*. Is it not amazing then that men pretending to reason, should attempt to demonstrate or *shew* what is *invisible*, otherwise than by *visible* and *natural representations* of him, and that therefore they should not be curious enough to enquire after them. Nor is it less astonishing that they who pretend to *receive* the gospel, as it is in truth the word of God, who come with the *divine credentials* in their hands, should not only, with impiety, allow the *Deists*; contrary to the *tenor* of those credentials, contrary to fair induction from *this text*, and from *matter of fact*, that they can demonstrate or *shew him* and *his being*; but also that they should assume to themselves a power of doing it, otherwise than by the *ideas* he has given us of himself. It is rather much more wonderful, that men of any sense should oppose this *only* rational method of knowing him, as *mystical* and *enthusiastic*, when they *daily* practice it in their temporal affairs, and call for the person or thing or their pictures, before they will presume to form *any* idea of them. Surely the *craftiness* of the *wise* witnesseth against them. And may I, may all, ever submit the soul as having, as *knowing nothing*, that it may be filled with those *similitudes* nature gives us of GOD and divine things. See *John* i. 18.—1 *John* iv. 12.

unnatural, and consequently very *irrational* ones. For should I declaim, as doubtless one might, with elegance of diction, and every flattery of stile, (*m*) on the *glories* of darkness, or on the *obscurity* of the meridian sun, it would appear, through all this disguise, that I had conceived some very absurd, because very *unnatural* ideas of my Subjects. Now there may be a defect in the *medium* of the senses, by which the ideas of divine things are to pass into the mind; the notices we take of the several objects around us may not be exact enough, to furnish us with *complete* conceptions of them, as they stand exhibited to us, with their various *distinctions*, in the stage of being. A wakeful attention, to form the mind by the *common sense* of things, may be irksome to the towering genius; as a yoke to *the wild ass used to the wilderness*, Jer. ii. 24. It may be deemed putting a *restraint* upon his great abilities, to tie him to nature's *ideas* conveyed by the channels of his senses. And it may be as much easier to *lean unto his own conceptions* of things, as it is certainly more expedient for him, who would discover his *superior* talents, by throwing his ideas into a texture quite singular and hitherto

(*m*) This may seem glaringly *unnatural*. And what should hinder men from discerning, when they substitute some conceit of their *own* instead of those ideas of things we have from nature's scenes, that they are really *putting darkness for light* and incurring all the woes due to them that do? Isa. v. 20.

hitherto unknown in *nature*. Hence it must needs happen that his acquaintance with the *divine* works will have as much of *defect* in them, as their pictures in his mind have of *imperfection*. And yet men may take up with working on these *unfinished* pieces, without any further recourse to the ideas instructive nature supplies. Suppose then a man, at first perhaps with some *misgivings* of his error, which go off as he becomes more habituated to the deceit, revolts from every information by his senses, and draws the *curtain* against all the light *nature* throws upon the things of GOD, with a view of *seeing better into them*. Suppose him, as *abstracted* as he could wish to be, from all communion with those gross notions supplied by this channel, as if he was out of the flesh, all *pure* spirit: and imagine his mind not adverting to what is thus imported concerning his subject. Allow him a genius, though unfurnished with *one* idea, or any *part* of one, he had not from sense, yet capable of vast designs, a perfect intimacy with the *heathen* classics, a proficiency, in *mathematic* and *metaphysic* science, *more* than common. Be he thus prepared to discover a GOD by the telescope of *pure* speculation; by an almighty reasoning to *demonstrate* his being and his attributes; *who* and *what* he is; whether one or three persons; to inspect the *invisible*; what he must be and do; whether he is not
more

more merciful than just; or inclined to readmit his guilty creature into favour, with or without a plenary satisfaction. Yet say, what opinion shall we conceive of him? Is not the apparatus, he makes for his sublime enquiry, exactly like that of the *sleeping* rustic, who lately retired to his bed and drew his curtain, that his senses might be less excited by the glare of the objects about him; his rest less interrupted. And could we ever suspect, were we not told so, that this man was not *composing* his mind for sleep and those vagaries that are then peculiar to it? but had made choice of this unqualified situation, of this defection from sense, to discover *intuitively* the deep things of the God of heaven. No, we should conclude, from the *nature of things*, that he was really darkning his mind, like the rustic his chamber, and winking hard with the eyes of his understanding, that he might have repose from *any* further pursuits. Because can it be any thing less unnatural, to shut out those *ideas* of the Deity, which the creation gives us, when we would form our conceptions of him? than it was for *Democritus*, to shut himself up in a cave, at *Abdera*, to frame a system of the world;—or than it would be, for the husbandman to retire to his bed, to *see* how things were circumstanced in his distant grounds. We have no room then to hope for any great agreement

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between such lucubrations and our natural notions of things.

But to view him a little farther. Suppose this *retired* and abstracted understanding now at work, and every ambitious ability exerted to investigate GOD: — suppose him now collecting those unfinished ideas which he had by his senses, compounding them into various shapes, and building them all up into one *complex* form: grant the point to be settled, by a regular *logical* process, that *one* man or link of a chain is not *three* men or *three* links; nor *three* of them only *one*; and a battery of objections raised upon it to *play* upon the misapprehended doctrine of the TRINITY in UNITY: allow, after building and re-building his conceptions, he hath at last, mighty hand! constructed a system of religion, which he chuses to keep his residence in, and hath cast in it an idea or image of GOD, of his own making, without any respect to the second commandment: at the same time he thinks of enjoying his GOD in a system of sentiment, which, not GOD, but his own *plastic* mind has put together: allow that he hath also dogmatically adjusted the rule by which his imaginary god *must* act towards him; curiously *squared* the whole *circle* of the attributes; determined to a nicety the *round* of duty he must go; and hath formed the hope which is to prefer him to the divine favour:

favour: fancy him recreating himself, with all the *visionary* satisfaction arising from a system so accommodated to his wishes; and therefore fancy him opposing those, as the creatures of enthusiasm, as the mercenary abettors of priestcraft, who require him to (n) to give up the admired system he has built, with much labour and expence of thought; and who will not allow him a prospect of life, before he enters into *another* system of faith and duty. Yet what judgment shall we pass upon all this new cast theory? Methinks the answer is obvious: na-

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(n) The more we consider the inspired writings as discovering to us *nothing* but what we must necessarily have and do, in the nature of things, if we would not eternally perish, the more conspicuous is the *propriety* of every part of the *christian-economy*: the more are we affected with the strongest conviction of the unequalled wisdom of its *divine* designers. For the SS. represents the *heart*, as it really is, as *formative* of error, as those hands would be, that, executive of some device of the mind, should picture to us a city, or work up a statue of a man which it had never *seen* and had never been *described* to it. *Gen. vi. 5*: where, though the colours or the materials might be good in their kind; the *likeness* must in reason be ill expressed. And therefore SS. requires the casting down of this *image*, of this false complication of our ideas, which hath taken place of the scriptural and natural representations of divine things: it requires the *dissolution* of this mishap'd system, in order to construct a true and pure system of religious sentiments, with those ideas which are to be had from nature; it enjoins us to put away those *idols of the heart* — to *build ourselves up upon our most holy faith*, to edify (בנין) the mind after the *natural* and *visible* patterns of heavenly things, if we would live in this system of *divinity*, as the body does in the system of *nature*. For it is *unnatural* to think of raising a regular mental *structure*, till the old building is taken down and *abased*, and the rubbish cleared away; till we give up our *Diana*, profit us what she may, to lull us into presumed security, amidst our lustful pursuits.

ture puts it in our mouth. For does he not *dream*, according to nature, who, with eyes *shut* to the evidence his senses would yield him concerning his real situation, is preferred to enjoy false *forms* of bliss; who, within a curtain, preventing his sight, conceives himself seated in circumstances far different from his true ones? then, with what countenance from the nature of things, can we refuse to acknowledge, that a man of this abstracted turn hath put his intellectual self *to bed*? *Isa.* lvii. 7, 8. hath reposed it on some soft (*o*) *pillows* of conceived ease, which he hath accommodated to the state of his mind, indisposed to take the trouble of gathering his ideas of things out of the field of nature, and therefore determined to veil out the light, which would pour in upon him from that quarter, and disturb his assumed rest. With so much truth, even to a demonstration, it is asserted, that (*p*) a *spirit of deep sleep is poured upon him*; that he is (*q*) *slain but not with the sword*; that his understanding is (*r*) *asleep, laying down, loving to slumber, and to dream*; wanting (*s*) a *voice, like a trumpet, to rouse him to the christian battle*. With so much fitness are they very affectingly represented, not *at work*, in the service of their heavenly master,

(*o*) *Ezek.* xiii. 18. (*p*) *Isa.* xxix. 10. (*q*) *Isa.* xxii 22.
 (*r*) *Isa.* lvi. 10. (*s*) *Isa.* lviii. 1.

ter, (t) and unentitled to the *wages* (u). For should I say, with any shadow of truth, that the slumbering rustics, busy in pursuing the visions of the night, are now at work, in the service of their several masters? then well may these sleepers also have (w) *hunger*, whilst the *servants* eat of the bread of life.

Be you as far from being offended, as I wish you from going uninformed by this *precepting* scene. It is not the voice of a heated theologian. It is the voice of *common sense*, that the soul, which precludes the *ideas* of divine things, deducible only from nature, and which complexes them *otherwise* than they are in nature, has its *habitation* (x) in the midst of *deceit*. It is the voice of *common sense*, that all the promotive schemes, all the treacherous expectations, suggested to him by an untutored fancy, may be better habited *beathenism*, but must be a dream. For can that be a true notion of things, however covered with a gloss of elocution, which is not a *transcript* of the things themselves before me? therefore that can *never* be a true system of religious sentiments, which is not formed in the mind, with due *advertence* to the *ideas* or similitudes of divine things, as they are offered

(t) *Nabum* iii. 18. *Epb.* v. 14.

(u) *John* iv. 36.

(w) *Isa.* lxx. 13.

(x) *Jer.* ix. 6.

offered to us in *nature* (y) — it must be, on the contrary the excursion of a (z) disordered understanding; and all its various complications must, in the nature of things, like those of the rustic, be all inadvertence, all evagations from sense, be they found in the *Deist* or the *Theologue*. But not to dwell any longer upon settling so plain and simple a point, as this is, namely, that a man must *dream* who conceives of his that

(y) Hence the *prime* cause of infidelity in *Israel* is, with great reason, said to be their *forgetting the works of the Lord, the operation of his bands*: *Isa. v. 12.* whilst the harp and the viol and the wine were in their feasts. And the sentence passed upon them, that they should not be built up but broken down, *Psal. xxviii. 6.* is, like the other divine denuntiations, the direct and necessary consequence of such an inattention to the *heavens* that declare the glory *JEHOVAH. Psal. xix. 1.* For paying little or no respect to the patterns of heavenly things will be followed by broken and imperfect ideas of them: the system of divine science, in a man, will fall, when there is disorder induced into it, as certainly as this material system would, by the failure of any of its constituent parts: and the soul, like the earth, will lose its solidity. It is on these rational grounds *SS.* so frequently invites us to contemplation; hence *GOD* has set apart the *seventh* day, amongst other reasons, for this purpose, that we might then correct our notions by those ideas or similitudes which business might have prevented our noticing so carefully, on the other days. On this account too the incautious profaner of the sabbath; the heart of unbelief, (known commonly by the name of a refin'd free-thinking understanding) is, with great propriety called, *רָעָה*, a confusion, a chaos, like unto that the earth was formed from. *Gen. i. 2.* The former of graven images or ideas, all they are a chaos: or confusion: *Isa. xlv. 9.* and their unnatural complications are called a chaos, *1 Sam. xii. 21.* a confusion, which cannot raise them up nor afford them a shady covering from an incensed Deity, no more than the original chaos could form or raise itself to glory.

(z) *Jer. xi. 8.* For the word *רָעָה*, which we render *evil*, denotes disorder — somewhat that breaks the order of things.

situation, otherwise than it stands reported by ideas to his sense. How many are found employing their great abilities to no nobler end than this! I say, great abilities. For it is beyond doubt, that persons of an *eminent* genius, who might have been ornaments to the literary world, have been overtaken with this mental sleep, (a) as men of undaunted fortitude have been overcome with slumbers. But alas! in this situation the *finest* parts cannot shew themselves to any advantage. For what doth courage avail the timid warrior in his dream, in that hour of darkness? The powers of the mind can only operate upon the notices received from
without :

(a) You may have met with *many* instances of this kind, in the course of your reading. We have an eminent exemplification of it in Lord *Bolingbroke*. Speaking of a certain party, he says, "they waited, like the *Jews*, for a MESSIAH, that *may never come*, and under whom, *if he did come*, they would be strangely disappointed in their expectations of glory and triumph and universal dominion. Whilst they waited, they were marked out, like the *Jews*, a distinct race, hewers of wood and drawers of water, scarce members of the community, though born in the country." *Lett. on the Spirit of Patriotism*, pag. 27. In this passage which shall we most wonder at? the author's bold questioning the coming of the Messiah; or his ignorance of the SS. which he has elsewhere treated with an *unbecoming* freedom and with *causeless* censure. For every one, the least conversant with holy writ, knows the persons that were this "distinct race, hewers of wood and drawers of water, scarce members of the community, though born in the country" were, not *Jews*, but *Gibonites*. Josh. ix. We may, after this, easily account for that contemptuous accommodation which he has made of the terms used in the SS. scheme of redemption, in his letter on the idea of a patriot king. Page 63, 77, 114, 127, 128, 130, &c.

without: where those are shut out, what can be the result of the most intense application but wild reveries of the brain and palpable misconceptions of things? The soul may well be found wandering (*b*) *in the way of Egypt*, and *drinking the waters of Sihor*, instead of those streams of science, which flow through nature's *channel* from the divine *fountain*. It may well be found delighting in its *own* speculations, instead of taking pleasure in those visions of the divine will, which are manifest in *representing* nature, with the approving testimony of SS. For it is as direct a consequence, as it was for me lately to rejoice in the vagaries of my dream, to walk in paths of fancied bliss. We may then, notwithstanding their confessed abilities, with truth affirm, that they *prophecy the deceit of their own hearts*, as we may assert that the dreamer, in his sleep, declares not his *true*, but his

(*b*) *The way of Egypt*, Jer. ii. is the way of the apostate oppressors, who were tempted from their allegiance to the divine THREE, by fair appearances, to worship the powers of the heavens: whose *sense* got the ascendancy over their *faith*, in the face of repeated demonstrations of the *superior* power of the *interposing* God. Till at last it swelled up to a declaration *they knew not JERE*. It is also the *way* to experience, with *Egypt*, the ever memorable displays of God's avenging justice, in support of his *exclusive* sovereignty against rebellious subjects. How far men now trammel in this fearful path, when they admit the heathens *infinitely extended deus* or god to be JERE, an infinite empty space to be his *senfory*, a *soul of the world*, &c; how much they go beyond *Egypt*, when they renounce *both* the divine and material agents, and, adepts in system-making, bow down to some idol of their own conceits, needs no proving.

his *misconceived*, sense of things. The revealing GOD sends them not, nor does nature countenance them, and yet they *prophecy*, that is, predicate of God according to the visions of their dreams.

These are delusions of the highest moment ; as full of guilt as mine were of innocence : they are self-deceptions ; a (c) revolt from the *sense* of nature ; things of so dangerous a tendency, that they naturally turn the heart from GOD, as dreams divert us from a perception of our real state. And yet into these common delusions of sophism what an unwary multitude sink, merely because they are recommended under the luring titles of reason, abstracted speculations and free-thinking? Surely *our eyes* must

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(c) From hence you may see with what high exactness such men are represented in SS, as *rebels, revolvers* from the service they were enlisted in : the soul being guilty of an actual *defection* from a due sense of its adorable *author* to the contemplation of some complicated *image* it receives in his *stead* : Which is the foundation of its being described to us, because it could not otherwise be expressed or conceived as we are, by *rebellion against a king*. What greater degree of it men fall into, who set not up *representing* nature against GOD, as the *Heathens* did, but some dignified form of their own wanton complexing mind and their exalted self, is best conceived by the greater guilt he has, who is not seduced to serve a *pretender*, but sets himself up in opposition to his *sovereign*. With this light in our hands, how reasonable is the complaint of the *son of man* by Jer. iv. 22. *My people is foolish, they have not known me, they are a sottish children, and they have none understanding : they are wise to commit disorder, but to do what is orderly, (and in conformity to the right sense of things.) they have no knowledge. I beheld the earth, and lo it was without form, all a chaos. — It is a description every way becoming him that searcheth hearts.*

run down with tears to see so many chuse deceit; more than for him who would give himself up to sleep and dream; and had rather be following some provision of fancy, than thankfully receive the natural *means* of supporting life. For can there be reasoning without ideas or *similitudes* of divine *invisible* things? We may as well retire to sleep, in order to reason *better* on the things we then discern not. It is indeed *abstracted* speculation, abstracted from the only means of coming at truth, the evidence of representing nature; as the *dreamer* is abstracted from a true *sense* of things. And this *freedom* of thought is nothing but a freedom, like that of the mind in sleep, from every connection with those *sensible* notices which all real knowledge must arise from. Such reasoning, *such* abstracted speculations, *such* freedom a prudent man guards against in managing his temporal business; nor *shuts* he his eyes, in order to reason *abstractedly* concerning the nature of the goods he is about to purchase: his judgment is formed by inspecting them, or some *sample* of them. How then does common sense teach us to disapprove such procedure in the mind, when we are making an election our *eternity* depends upon; whatever be the bias *great names* would put upon our judgment! Then, but then only shall we hope to escape being engaged in a vain affectation of delusions

delusions, flattering as those I lately pursued in my dream.

Great and marvellous are thy works, O LORD GOD almighty. Whilst they refresh our wearied *bodies*, they would recreate the attentive *mind*, and make us wake to *demonstrative* divinity, they would point out, like some friendly *remonstrant*, the nature of delusions, that we might examine the sentiments which we have given entertainment to, under *colour* of their being scriptural or natural, and as freely shake off what appears upon trial to be *mifconceptions* of things, as we would our *dreams*. O may we listen to these natural monitors! may we never wake *unimproved* after these visions of the night! but with a stronger sense of the nature of deceptions; better qualified to detect every such *abstract representation* of the *Deity*, every *idea* of religious subjects that is not agreeable to the *common sense* of things, be it wrought up with what *shew* of learning it may (*d*).

But this is not all; we have a farther exposition on some divine truths, from this operation of the mind in *dreams*. I have

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(*d*) This conduct, reasonable as it is, may seem to bear hard upon some doctrines in *SS*, which have been thought not too well accommodated to our *natural* notions of things; not *ad vulgi captus*, as some parts have been supposed adapted. On which account, they are not usually proposed to mankind upon the *evidence* of nature. But it will appear in the sequel, that not the genuine *SS* doctrines, but *mifrepresentations* of those doctrines, together with the *Deist's* scheme, and all *false* religion, will infallibly be overturned upon this *one* principle.

observed dreams may be more or less agreeable to our *natural* notions of things, accordingly as the impressions, that remain in the mind, are more or less broken or connected, upon which the intellectual powers are at work. When therefore the ideas happen to be *nearly* entire and to be complicated with some harmony, what a strong and lively *picture* they give us of things ! How *striking* are the colourings ! How *expressive* is the likeness ! They seem then to have a greater interest with the soul, and to be received into a more *intimate* connection with it. For be they scenes of pleasure or pain that we are transported to in our *dreams*, it is remarked, that the felicity of the one and the anguish of the other then affects us extremely *more*, than a reflection on either scenes would do, in our *waking* moments. And the reason is clear : for if things affect us according to our *present* perception of what gives us pleasure or pain ; then, when we have not our *wakeful* senses to give us ideas of our situation, these conceptions presented to the soul, in dreams, are adjudged to be the *true* ideas of its situation ; and the mind, having that perception of its circumstances, is as much (e) affected, as
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(e) Since that is the state of the soul which it has a present perception of, we may observe the natural *beauty* of some scriptural truths. On these grounds it is justly said, *whoever looketh after a woman to lust after her, (where either party is married) hath committed adultery, already with her,*

if the *body* also was placed in them and transmitted to it the same sensations ; whence it will, in some cases, influence the members of the body to move accordingly, and to seek or to avoid the objects pictured to the understanding. This *wonderful* process of the mind in dreams might be pursued farther : I only mention it to shew how *affecting* those visions of the night sometimes are : and since our own *unassisted* mind can form such pictures of things, is it
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ber, in his heart. *Matth. v. 29.* — that out of the heart proceed adulteries, murders, &c. *Matth. xv. 19.* — that the will is accepted according to that a man hath. *2 Cor. viii. 11, 12, — ix. 7.* Because the soul previously works up the part it would manifest in the flesh, and it is not at all the less culpable (tremble ye whom fear of the law keeps in your duty) or commendable (rejoice ye poor) because it cannot, through some want of *ability*, engage the body in the execution of it. The soul secretly places itself in the character of a *benefactor* or *murderer*, &c. by assuming those characters in *ideas*, as much as if it had those several sensations transmitted to it by the body, in actual execution of those parts. O my son, if the *hidden man of the heart* is corrupt, thou seest appearances yet thou art guilty before God. Give God therefore thine heart, that its workings may be unto holiness. — It is on this account too, that we are said, *Eph. i. 14.* to have an earnest of the promised inheritance, here given us in the *spirit* through faith. Because when the soul, by the spirit, receives those *ideas* of divine things, which God has given us, in the scriptural application of nature's scenes for this purpose, it is actually placed in the exhibited bliss, as if it was manifest to the *bodily* eye : as it is placed in dreams in the several circumstances presented to it, in *idea*, as much as if it had those sensations from the real circumstances of the body : and as much an emperor, as much a slave. Hence by this received exhibition in *ideas* of things not seen it finds Christ with Philip, and leaves all with Andrew and Simon, and follows him ; — it sees all his miracles performed, and is present at his crucifixion, it is crucified together with Christ, *Gal. ii. 20.* it is partaker of
his

not beyond doubt that the ideas, supplied to the mind in dreams, are capable of being *differently* compounded to represent realities, that it never had an idea of before? Yes they might, though they could not be so wrought up by the undirected mind. There is nothing *unreasonable* in the proposition. Here are plainly the means of doing it — there wants nothing but the *directive power* to apply the means.

And were not dreams, were not these wrought up ideas of the mind, the channels by which the

his sufferings and seeks his wounds. 1 Cor. i. 7 ; it dies with him to sin, Rom. vi ; sees him risen, and with Stephen beholds him at the right hand of God : it rises also with him by the faith of the operation of God, Col. ii. 12. is partaker of his spirit ; Eph. i. 13. and is changed into his image ; in short it puts on Christ in all it thinks, in all it does, and manifests his life in the flesh. O seek, seek this faith, enquire for every scriptural and natural idea or evidence of these things ! thus will you have the christian system upon your spirit in idea, enjoy the exhibited salvation reserved for you, and have your conversation in heaven : thus will your soul on this evidence of belief have fellowship with God, be replenished with joy unspeakable from your sense of this, through the holy spirit ; and strengthened with all might, with zealous abhorrence, will it refuse to abandon this state for all the complicated bribes of a showy world. O may every reader submit his soul to be brought into this happy situation of faith ! and with its strong apprehending eye anticipate the resurrection of the body, which shall then, in its glorious clothing, convey to the soul heightened sensations of those heavenly objects, it is now in part situated amongst, seeing him that is invisible. Be he thus translated into heaven in idea, and as it will afford him more delight and peace than he can conceive, so this vision of faith will be succeeded by full enjoyment of the things hoped for ; whilst other pursuits will leave him like a dream, ideas and desires without possession, throughout eternity.

the condescending *Deity* thought fit, in his infinite wisdom, to communicate a knowledge of his will to lost but *redeemable* sinners—to discover to them some future dispensations of his benevolent providence, which could not be conceived but by some familiar representation to the mind? Methinks I hear him that *formeth the spirit of a man within him*, speak the several ideas into form, that laid undigested in the minds of *Jacob, Joseph, Pharaoh* and the *Prophets*: I see the striking *similitudes* finished by the all-efficient word. The visions, like those celestial ones exhibited to *Ezekiel's* eye, stand with all their instructive influence on the enlightened mind. His prophetic soul becomes a divine *memorial* into which God transcribes his counsel, that it may be manifested to his creatures. Other visions of the night elate us indeed with imposing pompous prospects, that are seen but to disappoint; but not so the *divine*, they disclose to man some openings of the hidden wisdom of the *Almighty*, which shall grow up fully manifested to the sight of all men:—Others are wild sallies at best, irregular excursions of a wanton thought, *these* exquisitely well concerted, inconceivably harmonious:—Others entertain you with the fluctuating views of sublunary scenes; *these* unveil the enduring permanent glories of the *holy heavens*:—Others are accompanied with no miracles

cles to raise our dependence on them ; *these* are attended, in a man, with an amazing power of working signs and miracles, to gain credence that their origin is from the *Lord God* of heaven and earth. How happy were the souls ! who, instead of those unprofitable, those transitory delusions we fall into in our sleep, slumbered but to converse with their *GOD*, and retired from the vision of the world, but to experience the *more* transcendent, the *more* glorious visions of the divine dispensations ; to be entrusted with *the secret of the Lord*, and to be invested with the character of an *Ambassador, plenipotentiary* from the court of heaven. It is indeed a singular dignity conferred on them. They make their entry into the royal presence with a tender of the divine commission they bear. One would think such ambassadors would meet with a most favourable reception : one would conclude the highly honoured multitude would welcome the divine *alliance* to which they are invited to accede ; when they see heaven and earth at his nod. But

If when the night its fables drew,
And sense in sleep lay seal'd,
Heav'n form'd *his* prophets mental view
And *plans* of love reveal'd.

More

More blest of GOD is *Jesse's* race,
 More blest (f) *MESSIAH's* sons;
 On them, as bursting streams increase,
 Devolving science runs.

In one bright course, *his* wonders rise
 Upon the courted sight;
His wisdom brightens in my eyes
 And teems more lib'ral light.

I need not wish (g) *Ezekiel's* day,
 Nor *Daniel's* (b) views desire,

F

Nor

(f) The person anointed with *JEHOVAH*, See *Psal.* ii. 2. as the name *CHRIST* also signifies

(g) When he saw the *Cberubim*, the similitudes of the great ones in the Godhead, a *מַרְרָן* substituted representation of the *ALEIM*, the interposed persons, as he expressly calls them. *Ezek.* x. 20, &c.

(b) When he saw the revolutions of kingdoms. c. vii. 8. 11. and what should take place upon the coming of the *Messiah*, after the seventy weeks, and in the middle of the week. And here I cannot but observe, because the accounting for the exact accomplishment of this prophecy has been thought very difficult, that according to the allowed sense of the Hebrew words, *רְצִי שְׁבוּעַ* and *שְׁבוּעַי*, they denote the precise fullness of time, which the *Messiah* was to suffer in, the times, time and half a time; when the world by wisdom knew not *GOD*. And it is reckoned from the going forth of the decree of our incarnate *GOD*, the true *Cyrus*, (*כּוֹרֶשׁ*) the decided heir of all things, who was, like a stomach (to which the word is applied, *Jer.* li. 34.) to decide and secrete what he inherited, for the use of his body the church: *Eph.* i. 23. of whom *GOD* says, *Isa.* xlv. 28. He is my shepherd, and shall perform all my pleasure, even saying to *Jerusalem* (which is above, *Gal.* iv. 26.) thou shalt be built, and to the temple, (of his body, *John* ii. 21.) thy foundation shall be laid: — and who is, like the man *Cyrus*, to destroy *Babylon*, the adulterous people that have departed from the faith, and lift up their bands

Nor *Jacob's* (i) vision in my way,
Nor GOD (k) amidst the fire.

By faith each lovely vision's mine, (l)
What zealous *Patriarchs* saw,
What *Prophets* breath'd of GOD's design,
What taught the pict'ring law.

Scenes, then in *Embryo* beheld
By each intensive eye,
I see brought forth ; in time fulfill'd
With travail mix'd with joy.

(m) *JEHOVAH*, *JESUS*, from above,
The laws great (n) end I see,
Stretch'd on the cross and bleeding love ;
And nature says, " for me".

I view thee (o) *Moses* : by thy blood
A *Pharaoh's* wat'ry grave ;

Jacob's

bands to a strange GOD, be they found where they may,
xlvi. 1. — xlvii. 1, 5. Rev. 18.

(i) *Gen.* xxviii. 11.

(k) *Exod.* iii. 2.

(l) *1 Pet.* i. 12.

(m) *Isa.* xliii. 11. I, even I am *JESUS* and (may all *Arians* and *Socinians* hear it and tremble) beside me there is no *JESUS* or *Saviour*.

(n) *Rom.* x. 14.

(o) A deliverer of the *Israel of GOD* : as *Moses*, his type, was of the *Israel* after the flesh, destroying the enmity in his flesh and blood, as *Pharaoh*, a type of him that has the power of death, the fractious parter of the creatures from GOD, was drowned in the figurative *Red sea*.

Jaacob's kind (p) ANGEL, *Israel's God*,
A (q) *Joshua* to save.

In thee a *David's* love's exprest,
When, in (r) *Araunab's* floor,
He pray'd, and bar'd his gen'rous breast,
Here, LORD, thy vengeance pour.

Another (s) *Abraham* we see
Give (t) *Isaac* for his seed,
Another (u) *Abs'lom* on the tree,
As mediator bleed.

Lay me in courts, in cotts reclin'd,
Or lonesome in the wood,

F 2

Still

(p) *Gen. xxxi. 11.* where as a proof of his divinity the angel or agent, who pays and receives for man, says, I am of the ALKIM of *Bethel*, of the persons interposed in favour of the temple of God, of the body of Christ and his members.

(q) A Saviour exerting his power, like him, his type, to give us a *Jerusalem*, which is above, and to destroy every spiritual enemy to him and his people: as he does now in favour of the humble believing soul, and as he will do, when he shall appear to take our bodies up with him out of this wilderness. *Josh. i. &c.*

(r) *2 Sam. ii. 4, 17.* I would recommend it to my reader to consider this affecting scene: where *David*, by visiting the people, as the word denotes, and taking account of them, like the true *David*, or beloved in whom God is well pleased, drew wrath upon him. He will see in the figure a true copy of that heavenly patriotism that shone forth in the divine original, JESUS.

(s) *Gen. xxii.* A father of the cleansed people or faithful. —

(t) The joy of all nations.

(u) A father making peace or retribution, like *Absalom*, in body without blemish, suffering, because he would be an advocate for the people and thus court their respect.
2 Sam. 18.

Still here the (*w*) *Patriarch's* guests I find,
Familiar with God.

Stooping with (*x*) *age of soul* I run,
Renew'd the *promise* see,
Thro' faith, like *his*, receive the son,
The *child of God* in me.

Nothing therefore, but thy own unbelief, my soul, can prevent thee seeing (*y*) what primeval prophets and kings *desired to see, but saw not*: nor is it less to thine own blame, if thou manifestest not, with the *prophetic* ministers, the divine power to obtain credence to thy words; not indeed changing, like them, the settled *order* in the heavens or the earth; but shewing a *greater* miracle in *thyself*, a divine change in thy *sensual* nature, though all the powers of the world and darkness conspire to prevent it. This is the credential we are to *deliver* in our persons, this is the *proof* of our calling, (*z*) *victory over the world*, an *alienation* of the heart from its delusive interests, a *death* to its tempting lures. O ye candidates for heaven! be it the object of your most assiduous application to improve the wakeful moments as they run, labour to be an

HEZIEL

(*w*) *Gen.* xviii. —

(*x*) *Rom.* iv. 19, &c. —

(*y*) *Joel* ii. 28. prophecies of these manifestations of the excellent things of God to the regenerate children of Christ, the true Israel.

(*z*) 1 *John* v. 4, 5.

HEZIEL in the church of *Christ*, (*a*) to receive the beauteous visions or *ideas* GOD mercifully gives us in SS. and nature, and with awful familiarity *entertain* every manifestation of himself. So through these scenes shall you retire from the world, as your body does in sleep, that shadow of our *death* to it, and withdraw to contemplate the engaging things of *heaven*: so, after *loosing* your hearts from their captivity to its decoys, shall you become
like

(*a*) 1 Chron. xxiii. 9. This word denotes a person *who has a vision of the Deity*, by ideas or similitudes formed for this purpose — I would earnestly solicit my reader to observe that the proper names in SS. when *interpreted*, are full of the finest instruction. — those of *men* importing the *characters*, our ever adorable Redeemer sustained, and the faithful must bear, *in him*, or the parts the *enemys* of the gospel act against them; — those of *places* signifying their various *situations* in these several *characters*; — and the historical *facts* representing their *behaviour*, *sufferings* or *deliverance*, under these *characters* in their several *situations*: — All being *similar* to those characters the *outward man* sustains, in the like *natural* circumstances, and therefore only a *written* application of natural *ideas*, in order to lead us to a *true representation* of spiritual things. For want of considering SS. in this light, it hath been esteemed, and by pious people too, upon the footing of a *common history* of some *past* transactions, of some *eminent* personages, whence some good *moral observations* might be drawn: an end answered, some have thought, as well, nay much *better*, by a review of the *Roman* or *Grecian* histories. Thus *all* the glorious evidence is suppressed, which arises from the historical representations, wrought up with the highest *conformity* to the fitness of things, in favour of the divine *regenerating* system. — The *valuable* distinction, by which the inspired writings far, *infinitely* far, exceed all other, even the most authentic records extant, is passed over — the sole reason is *unregarded*, why this or that person, or these actions, from amongst many *others*, are selected and recorded, on account
of

like them, that dream. (b) You shall be free from the racking solitudes of life, and be involved in new scenes of redeeming love, filling your *mouths* with holy *mirth*, and your *tongues* with *joy* that speaks the value of those *superior* views.

Dreams too are various, in this hour of darkness, because the images, which prevail and remain in the mind, are not precisely the *same* in any two persons. Were it possible now to be a spectator of their hearts, in what diversified scenes should we discover them? Here one is ambitiously grasping at universal empire, subduing provinces, defeating his struggling rivals, and paving his way through *approved* murder to imaginary dominion.—There lies *one* robbed of his

of their *aptness* to finish the *sacred* picture, and why the history of a *Canaanite* infidel yields us more instruction than that of a *Nero*, or a *Bajazet*. If men are not in love with the *SS.* when not proposed to them in these brighter, these more striking lights, we must say, it is because it is seen, like some picture, in a very weak and faint light, which shews not the *shades* to advantage, the nice *proportions* nor the masterly *strokes*, and wherein the chief *beauties* of the highly finished piece lay *concealed* from the eye. How little such approve themselves in the ministry; What little justice they do to the *represented will* of God, —I grieve to enlarge — But it is pretty clear, to say, the bible, in the gross, is the *work* of God, unless the design and its several *harmonizing* parts are shewn to be becoming the *divine hand* to execute, will have little influence with men. Because it can *never* be a reason, why a man should believe a picture came from the hand of a *Raphael*, merely to assert it did, unless, upon his inspecting it in a proper light, he sees some *strokes* worthy of his taste.

(b) *Psal* cxxvi. 1, 2.

his hopes, and plunged in the depths of sorrow, increasing as he sinks, though he really stands high in life, upheld by a *promotive* providence : but he *feels* that he may know to *pity* and *assist*. Yonder the rustic flies, with unremitted speed, from *supposed* flames, over many a snow-cloathed field, to solicit assistance, to save his little store. Another, who lately wandered comfortless in the wood, and courted the plaintive bird to mingle woes with his, for *unaccepted* love, is distracted in mimic scenes. Now, in the depth of some shady retreat, far as he thinks from impertinent intruders, scarce visited by a struggling ray, he is receiving the yielding hand of his fair. His cares die away : he swallows the oblivion of his woes : joy rises in proportion : and he breaths out his soul in the unfinished periods of love. How short-liv'd is even the *vision* of his bliss ! some bold ruffians rush from behind the shady thicket, and bear away the fair. With haste, equal to his astonishment, he follows the base ravishers through untrod forests, crosses the impetuous stream ; with rage, as if he thought the chrystal wave his *enemy*, he beats it back ; climbs up the precipice and sees, pale and aghast, the injured fair breathless on the heathy brow. What agony sits on his face ! the shock is so deeply felt that it convulses his nature, and wakes him to find it all a dream. Thus different are the de-
ceiving

ceiving scenes into which dreamers are transported.

But methinks here nature still *teaches*: Would she not say, thus *various* are the compositions of the *abstracted* genius's, who shut out those *ideas* of divine things which I am commissioned to give them? Would she not comment on this SS. (c) *according to the number of thy cities are thy gods, O Judah*, and say, thus *differently* may they image the *situation* of the soul, and the *Divinity* that sustains it? This mental *wanderer* may conceive the *Deity* to be *one* agent person, when all *nature* shews life is not to be supported by *one* agent, or *one* condition or *manner* of being. That may receive him as *three* persons, one *supreme* and two *dependent*, and all *co-equal* in power and duration; though reprehending *nature* impeaches him of error. In one, the soul may appear appavelled in *native* worth, that may *claim* heaven without the *mediator's* *bleeding* plea, without any *refinement* through his *fiery* sufferings. In another, the *reversion* of the celestial mansions may seem made to some few *stoic* self-denials, and himself *regenerate* for glory, unnaturally enough, without a *birth* through blood. This may be tortured, because of heavy bearing sin, with despair, scarce tolerable with life; whilst

whilst the arms of love are spread out to embrace him. That may seem possessed, with the *deist*, of the approving love of *heaven*, through a confident presumption, without *one* promise from his informing GOD, *one* evidence of it to himself. He may conceive himself *high* in the esteem of his heavenly lover, when his soul stands detected before him that *searcheth hearts* for a *coquette* in divinity, which would part with him for the *next* gay object of sense that offers. For must it not happen that men's notions of GOD and their souls must *differ*, in proportion as the ideas they are possessed of *vary*, or are *differently* imperfect, which are to be constructed in their minds? Is a man then awakened to delight, not in *unnatural* complications of ideas, but in those only which are *copied* from nature? He will as little wonder at the prodigious *variety* of sentiments, men form to themselves about *religious* subjects, as I do at the *different* conceptions every *dreamer* is now entertaining his mind with. He will see it is hence the *christian* world is furnished with such a multiplicity of *creeds* and with such forced accommodations of the *SS* to opinions; the *free-thinking* part of mankind with such various definitions of a *god*, and of the *source* of their obligations to duty; and the *idolaters* with their *multitude* of distinct schemes of worship: Which every one holds fast, persuaded with the *dreamer*

in his sleep, to think each deceit a *true* perception of divine things. Be not then *shaken in mind*, ye heirs of immortality, because there are deceivers, *false prophets gone out into the world*: it would be as good a reason why a man should not do his *master's* business, because his fellow servants were *asleep*. When they tell their dreams every man to his neighbour, walking in *falsehood*, like rebellious *Israel*: shall they be your prophets? shall you credit them? it is choosing *Jacob's* judgment, (*d*) (which indeed must naturally follow such an attachment to their folly,) to adopt their *delusory* accounts of things, in direct contradiction to those ideas surrounding nature supplies to us. But their *merit* from us is certainly the treatment you would give the *rustic*, who would persuade you that you was really *metamorphosed* into all that his *dreaming* fancy had made you.

How eminently does a *protecting* providence display itself, in this hour of night! how does the effectual *presence* of the *divine* power (*e*) compass my path and my lying down! To what, but

(*d*) Micah ii. 11. If a man walking in wind (according to the course of this world, according to the prince of the power of the air, Eph. ii. 2.) and falsehood do lie, (saying) I will prophecy to thee, he will even be the prophet of this people. What a defection from SS, nature and common sense must men have run into, before their hearts can be prepared for such a *deluder*? It is not every age can bear with a *Chubb* or a *Toland*.

(*e*) *Psal.* cxxxix.

but to his gracious (f) *encampment* around me, was it owing that no ruffians set upon me in my sleep? who, in *secret* places, *murder the innocent*. It is beyond doubt there are men who hunt blood, who are now plotting or executing some foul deed, perhaps in the *next* village, the *next* street, nay, perhaps in the *next* house. And why should it not be to *my* hurt? why should I escape their snares? why did they not bend this way their *swift* steps, swift, lest they should be detected, *to shed blood*; when, in those unguarded moments, they might have easily surprized me, taken up with pursuing *visionary* blandishments. Surely *the Lord*, who imperceptibly over-rules the mind, was a (g) *shield* for me, surely *he sustained me*; it must be *he* that defeated their counsels and *lifted me up from the gates of* (this shadow of) *Death* (h). I have been *hid in the* (i) *pavilion* of his power, as well as in my bed: I have experienced an agreeable *rehearsal* of that deliverance which he will give me, at the last day, under these natural characters of a *place of* (k) *refuge and defence, a Covert, a Castle, &c.* Who can but be

G 2

all

(f) *Psal.* xxxiv. 7.(g) *Psal.* xxxiii. —(h) *Psal.* ix. 13.(i) *Psal.* xxvii.(k) Some of the finest manifestations of the saving power of *GOD* are hence seen to be very *naturally* represented to us, by those things we need for our *defence* in this world; but this will be more clearly made out in its place.

all attention when nature *echos* the Divine proclamation, (l) the (Lord the) *Director* (178) the *LORD GOD* (JEVE ALEIM), *merciful and gracious, long suffering, abundant in goodness and truth*. Nor less, but infinitely more does heaven display its mercy to the *un-awakened* soul. How much more replete with dread and horror would it be, if GOD were not to withhold *his hand* in his (m) *bosom*; if he was to require thy *immediate* embarking
for

(l) *Exod. xxxiv. 6.*

(m) The *forbearance* of GOD is most affectingly described, *Psal. lxxiv. 11.* by this phrase of *withholding or retaining his hand* in his *bosom*. For the *band* is the member by which our *active* power is exercised; and as the hand is, for this reason, naturally used to denote the *divine power*, so keeping it from being *stretched out* and in his *bosom*, is, like an *incensed* and yet *merciful* prince, withholding the execution of his *avenging power*. Thus indisposed is GOD to *lay* it, with all its *weight*, upon miserable sinners, that he will rather thrust it into his own *bosom*. O may it never be *plucked out*, but to deliver thy soul from the deep waters of *enmity*, which have overflowed it, *Psal. xviii. 16.* as it did the blessed *JESUS*: may you ever remember it hath the *pre-eminence*, *Psal. cxviii. 16.* and may you, like your *Saviour*, ye ministers of *Christ*, (for I apprehend the words to be spoken with reference to this, *1 Tim. i. 3.*) never be *given to strike*, never to persecute; though like him you *reprove*, like *him*, correct, and *scourge* the profane out of the temple of his body, the church. — Hence too the natural beauty of those *SS.* appear. *Psal. x. 12. Isa. li. 9, &c. Psal. xxi. 8. Gen. xxiv. 2.* where the servant put his *band* under *Abraham's* thigh ÷ *Exod. iv. 4, 7, 19; viii. 5, &c.* where *Moses*, the figure of *Christ*, *stretched forth his hand* (*power*) to work miracles, — *Exod. xxiii.* put not forth thy *band* (*power*) in conjunction with the *wicked*. *Psal. xxxvii. 24, 80; 18: 95, 7, 12, 5. Cant. v. 4, and 5.* the *bands* or (*power*) of the beloved church *dropped* what was like *myrror*, for its diffusive odor, &c.

for eternity ! O alarming consideration ! what a cobweb of delusion would it be bore away in, like a *spider* before the storm ! (n) What an irrational part would it be found acting ! walking, like (o) *Nebuchadnezzar* in his *Babylon*, in the *ideal* structure it has built, saying, is *not this Babylon which I have built* ? when it was about to be snatched from *all* the natural exhibitions of *divine* grace, and to see that **CHRIST**, in full conviction, whom it had *denied* on Earth. And what prevents the dreaming soul from experiencing such conviction, in all its complicated horrors ? but **GOD** long suffering, plenteous in goodness and in truth ; whose (p) banner over him is *love* ; who cries (q) *arise, call upon thy GOD*, lest thou perish ; and who sometimes strikes him with his alarming hand. O may the **LORD**, the upholder of *all the hosts of heaven*, rather visit us, like *Nebuchadnezzar*, to work in us his faith, by his demonstrating word and works, than that

we

(n) *Isa.* lix. 5. How *natural* is this representation. For though they may continue a time, devouring what falls in to their net ; yet in vain shall they retire, like the spider, amidst the web of opinion they have wove : when the tempest of **GOD**'s judgments is abroad, these *webs* will not be a covering for them, they will be blown away in the storm, and leave the forlorn creature exposed to perish in the day of distress.

(o) *Dan.* iv. 30.

(p) *Cant.* ii. 4.

(q) *Jonah* i. 6.

we should come into this condemnation. Nor be offended with the voice that disturbs your rest, only to preserve your life in eternity, when the rustic will pay the grateful tribute of his thanks to him that wakes him, to escape the ruffians sword, or the violence of surrounding flames. Because, (r) *arise and depart, for this is not your rest; is the voice of love.*

But I observed, it was my *awaking* from sleep which brought along with it a conviction, that all the enchanting prospects, so lately before me, were all a dream: Till then I pursued the tempting scenes, till then I was *alienated* from myself and the world; without a feeling of affection for those who had a natural title to it. But to my *awakened* eye the delusion appeared. For what is it to awake, but the *regeneration* of our senses and affections? what but a *new birth* to a perception of our real dependencies, from our former vague conceptions of things? The influence of the exciting air, agitating my recruited spirits, renewed my ability to receive and convey to my mind impressions of things from without. Had it not been for this *ministration* of the air or spirit of this world, it is plain I had never lived, much less *waked*; any more than I should have returned to a *true* sense of my situation, *with-*
out

(r) Mic. ii. 10.

out waking. Can we then think the soul needs not *awakening*, in order to form a true sense of things? Ask *nature* if this scriptural command has not its seal to it. (s) *Awake thou that sleepest*. For that men may, and that they do, frequently deviate from those *ideas* of divine things which nature presents, and complex them *otherwise* than they stand connected in nature, is certain. They take them in upon the judgment of *others*, through the prejudice of education, and owe their not being *Turks*, not to their own *acquired* sense of things, but to their parents not being *Turks*. They take them also frequently upon a very slight evidence of their reasonableness, if they look any way to *favour* their attachment to carnal pursuits. In proportion as they do this they lull their mind to *sleep* and *dream*. Besides it is *unnatural* to say “men are *not* asleep, that have not been *awakened* ;” though some will assert, in order to elude the necessity of the *divine awakening*, that they have the (t) *rule of right* in their breasts. Now, in this mental sleep, nothing can

(s) *Eph. v. 14.*

(t) I pass by their names in silence, for it is as *painful* to remember these unhappy deluded men, as it is *inexcusable* for them to have offended, in the face of the *divine proclamation*, that *the way of man is not in himself* ; it is not in man that *walketh to direct his steps*. Jer. x. 23 ; in the face of *common sense* which informs us, the *way we walk in* is somewhat *without us*, somewhat *undiscernable*, but by the help of an *external light*,

can *convince* them that they are deluded into false conceptions and false hopes, till the mind is *awakened*. For a *dreamer* cannot, in nature, have any *right* sense of his circumstances, till he is *awakened* and submits his mind to be formed by the *outward* evidence of things. Therefore until the *unfettered* soul shakes off its attachment to its delusions, and every power of the *understanding* become, like the humble *senses*, patient *recipients* of nature's *ideas* of divine things, the soul will nurse *false* hopes, and will, according to the course of things, remain as much a stranger to the things of heaven, as (u) much *alienated from the life of GOD*, as a dreamer from the world : his breast will be *untouched* with any pious liking for the *Deity* and his amiable dispensations, however they are entitled to it : and the current of his affections will *set*, like those of the sleeping shepherd, upon some gay lures of an excursive fancy.

But after the mind is *awakened*, methinks the different notions I have of my circumstances but faintly represent the *altered* sense such a man has of GOD and *his* dispensations ; not the cessation, but the *turn* of his passions, from the idol of his heart to the *manifested divinity*. Nor does the pleasing reflection, the shepherd makes upon his secure flock, after a vision of
their

(u) *Eph. iv. 18.*

their *destruction*, in his dream, adequately express the agreeable change that takes place in the *awakened* mind, before distressed with every *melancholy* apprehension of its state, or wandering in a *presumption* of security. For what can be the *awakening* of the soul, but the *regeneration* of all its perceptive faculties to discern the *excellent things* of the holy heavens, under the natural *ideas* or *likenesses*, which it is supplied with by the *senses* of the body? This is plainly our *idea* of waking. For the shepherd, that, in the vision of the night, deplored the loss of his sportive lambkins, upon his waking with the morn, has his senses *renewed*, to hear them bleat out their wants to the listening dams that meet them; and to *see* them wanton on the russet brow. Here then nature gives us an *idea* of the waking of the soul. She tells you, it is a *new birth* of the understanding, from under its delusory sense of divine things, to a *right* perception of them, as they stand represented in her informing scenes; that it is the *hearing* of them who were *deaf*, and their *seeing out of obscurity*, Isa. xxix. 18: she demonstrates, that it is a (*w*) *conversion*, or turning or setting of the *affections* upon the things above: and she is pleased to attest the remarkable *propriety*

(*w*) Hence the natural fitness of all the scriptural invitations to *turn*, from our *erroneous* sentiments and practices, appears, because *SS* first reveals a *word* to *awaken* the soul that it may *turn*,

priety of what the divine minister urges, as a proof of the resurrection of our souls to GOD. (x) If then ye be risen with CHRIST set your affections on the things above, now discovered to the awakened soul, and not on your Gentile delusions, formed by a darkened understanding. Ask you the means? behold the exciting air, lessening whilst it awakes the outward man, directs us to seek a similar influence of the SPIRIT of GOD, to stir up the spirit of the inward man: by which we may be qualified to receive and to transmit to the soul those grand ideas, those highly finished representations of the divine oeconomy, which are dispersed for this purpose, in the heavens and in the earth, in the seas and in all that therein is. Nature, now next to GOD, the SS's best expositor, unfolds the exact propriety of our being invited to be renewed in the spirit of our mind,—not to be conform to (the shadows of) this world, but to be transformed, to undergo a metamorphosis, by the renewing of your mind, that ye may prove what is the good and acceptable will of GOD (y). For

(x) Colos. iii. 1, 2.

(y) Rom. xii. 2. Psal. li. 10, &c. It is pretty clear that, the doctrine of transmigration of souls, together with many of Ovid's *Metamorphoses*, was traduced from this SS doctrine of the renovation of the spirits and bodies of men: because of the reason the Heathens assigned, and the Bramins now give for it, namely, the rewarding or punishing of the spirits of men. The converse the Greeks, had with the Phœnicians, the Romans with the Greeks, and the Assyrians

to silence every *sportive* tongue of impiety, behold, in this scene, nature *impressing* on the mind her evidence to its fitness. She proclaims no *true* perception of things, no *deliverance* from the delusions of the mind attainable, without the *renovation* of your senses. Without this alteration you may discourse to a man with every of the graces, and softness of elocution, but consult *nature*: methinks she shews you the *idea* you must have of your success, in yonder rustic, who slumbers whilst his friend reads, deaf to the informing voice, unmoved by the smoothest period or the most persuasive argument. Such is the inefficacy of the most elaborate reasoning to *reclaim* the excursive mind till it is *awakened*: so *closed* (x) is the soul's sense,

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and *Modes* with the *Israelites*, would soon bring them acquainted with the *Hebrew* representations of man, untamable as a wild ass's colt, spotted with sin as a speckled bird, as having hind's feet in the ways of God, as an eagle renewed to soar above the world—as lions for preying, as stones for hardness, as trees for fruitfulness, and as having crowns of glory and riches of grace, &c. And when men attended not to the *spiritual* lessons, conveyed under cover of these *figures*, which were *absolutely necessary* to give them *ideas* of them: then they took up with the *bare* representations, and fell into proposing *these* to mankind, as what they should really be metamorphosed into, and enjoy, still retaining the original *cause* of their succeeding *mutations*, their faithfulness or unfaithfulness to the *gods*, in a previous life. See *Un. Hist. of Relig. Cer. Vol. iv.*

(x) How beautiful do the *SS* phrases concerning the *unawakened* soul appear, having *ears* and *hearing not*, *eyes* and *seeing not*, *Isa. vi. 10. Matt. xiii. 10.* if we consider them as a *natural* description, borrowed from the state of the

sense, till the word of the *son of man*, accommodated to the soul, by being *spiritual* as its nature, shall, through the *impulsive* spirit, pierce the heart: (a) till this powerful voice alarms it, as when the voice of some friend, conveyed by the *impressive* air, rouses the slumbering rustic to fly from approaching flames. Nor let a causeless censure rest on this assertion. *Nature*, still labouring for your conviction, visits every of the human race, in the silence of the night, to *discipline* the understanding: she demonstrates, in her more persuasive language, that to *conceive* of *living*, much more of being *awakened*, without some (b) *ministration of the spirit*

to
unawakened body, which *then* has eyes but sees not, has ears but hears not, and has all its senses waxed gross. O, thou who affects to delight in *natural* notions of things, with penitential sorrow for thy mistake, see and confess that SS is but the glass of nature *lifted up* by God's *directive* word, to shew thee *divinity*. So shalt thou not be of the number that have ears and hear not.

(a) It is because of the *analogy* there is between this and the word or modification of the pervading sword-like air, that *penetrates* the ear and *pierces* the sense of the body, that the word of God is, with great propriety, called *the sword of the spirit*: more powerfully *investigating* its way (*σπινθηρ*) to the mental sense; as far as to the *division* *αχρε* *μεισμος*, Heb. iv. 12. of the animal soul and the spirit, *excluding* all the influence of the animal sense upon the spirit, and addressing and affecting the *spiritual* senses, and making them obedient to it. Desirable efficacy! How should we seek this word of God, to *dwell in us* richly, to separate man from being *won* by those *addresses* the showy world pays to his too *consenting* sense! And how harder than a *stone* is the gross heart, that is unhappily proof against its *piercing* power! own then it is *justly* called *deaf*; as we should term him whose *bodily* ear was unmoved by a trumpet's sound.

(b) 2 Cor. iii. 8.

to profit withal ; without some *regenerating* influence upon the soul, like that of the air upon the body, is an *unnatural* idea or *representation* of the means of being awakened to a *right* sense of things. Concede then, ye advocates for *natural religion*, ye that would not be found *sleeping*, ye that are ambitious of ascending to sublime and celestial contemplation by the steps of *nature*, that this *nature* is against you, whilst you affect *abstracted* knowledge, *without* the ministry of the senses : whilst you admit not into your *system* a *renovation* of your mind from its corrupt delusions, to have true *ideas* of GOD and yourselves supplied from *without*, nor an exciting *spirit* to work this renovation in you. Nature is against you, whilst you hope to live in a system so plainly *defective*, and to work out your *salvation*. For the fact is glaring, that such is not a *natural* idea or representation of things ; and equally so, that a man, *destitute* of these appendages of life, must, according to nature, sleep in death. Therefore it is not only a scriptural but a naturally stated account of things, to affirm, that, in order to have just *ideas* of the divine will and our duty, we must have our minds *awakened*, as my body lately was, and excited to receive them, as they stand *complexed* in informing nature. O that this evidence might pour upon every soul with all its convincing influence ! And when we obtain,

tain, from the unmerited bounty of our munificent God, an *earnest* of the renewing of our *spiritual* perception, in this renewing of our *corporeal* senses, then may each soul incessantly solicit the merciful *Lord* to dispose it, with becoming reverence, to receive every *signification* of his divine pleasure to these *inlets* of heavenly science. So shall the soul take up *Jeremiab's* acknowledgment, *I awaked and saw*—saw true *representations* of the things of heaven, instead of the *delusions* the mind must necessarily be betrayed into that *advertis not* to those *ideas*—saw, in these, the *evidence* of *things unseen*, and what I must according to *nature* conceive of the *manifested* divinity—saw a *partial* (c) glimpse of those ineffably transcendent glories, which shall be revealed, in all their *fullness*, upon the humble believing disciple.

There is indeed a contentment peculiar to some dreams; they sometimes yield a pleasing *alterative* to the agonizing mind. In yonder clay-built cottage, whose thatch scarce resists the northern blast, that beats upon it, a painful rustic rests his weary limbs. When awake, with all the industry of a yearning parent, tending the flocks, or holding the plow up the sides of many a steep hill, or reaping the enfolded corn, paying *guilty* nature's tribute of a *sweat* for bread, (d) he can scarce supply the pleading

(c) 1 Cor. xiii. 9, 12.

(d) Gen. iii. 19.

ing appetites of his infant family. Though his laborious dame adds to his little gain, the *profit* of her distaff, or her churn, obtained by weary walks, over the mountain's brow, to a neighbouring market; yet it falls short of *sufficiency*. The piercing cries of appetite, from the unclothed babes, wound their melting hearts with woes, *none* know that feel not. The commiserating tear swells in the eye, and all the joy they have is, in subduing their own craving appetites, to give their off-spring the scanty meal. Poverty, worthy all thy *search* to discover, all thy *care* to cherish. But now that the parent is asleep, he feels no more this distress of nature; as *indifferent* to danger, as he is now *deaf* to admonitory counsel. He finds a friend in *sleep*: perhaps he is now seated high in *pastoral* riches, with bleating flocks and lowing herds, *superior* to his wants; swallowing the mimic abundance with imaginary gratification. The moments seem to pass lightly over, uncharged with any burden for him, — all things around him appear commensurate with the wish of his *rural* ambition; and, in oblivion of every care, he enjoys his family, with all the pleasure that arises from seeing the kindred happiness of those we love. O affliction, that it is but a dream! For dreams do not always last: it is the course of nature that this man must *wake* from his sleep, must stand convicted

victed of the excursions of his delusory imagination. To conceive a dream *eternal* is an *unnatural* idea of it. This dreamer *must* rise to *feel* all the distress he cannot now perceive: As then the man is in a dream, like unto that I was involved in, who is not assured the ideas or notions, he has of the *divinity* and his dispensations, are such as *representing* nature supplies him with: so you see it is *natural* also for men to expect the day, when they shall rise and be *afraid*, and *pangs* and *sorrows* shall take hold of them: (e) when the *wisdom* (f) of these *wise* (abstract genius's) (g) who *shut their eyes* (against nature's evidence) to *devise* inversions of things, shall perish—it is natural to expect the voice, *rise up, ye women that are at ease—ye careless daughters* (h): For nature says, *they shall not all sleep, but they shall all be changed, in the twinkling of an eye*, (i) when the *sun of righteousness* arises. Alarming consideration to a person that is not *past feeling*, and mortified and dead! methinks only to *understand the report*

(e) Isa. xiii. 8.

(f) Isa. xxix. 10.

(g) Prov. xvi. 30. — the word, rendered *forward* and which I have construed *inversions* of things, is מַעֲבֹרָה, from עָבַר to overturn, as the mountains were turned *upside down*, as we say. Whence it is applied to denote mens unnatural *confused* complications of *ideas*, which have no more left of a *natural representation* of things, than the dissolved *overturned* mountains had of their *natural form*, before their *inversion* or change.

(h) Isa. xxxiii. 9.

(i) 1 Cor. xv. 52.

port of the evidence, which nature here gives us, is enough to shake the heart from all attachment to its deceits : enough to excite it to revise the notions it has copied into it and to expunge every thing that deviates from the natural representations of the things of heaven. For be the flattering conceptions of GOD and your duty which you have accommodated, what they may ; though you now rest on pillows of some presumed tenderness with some seducing idol of your heart, and are reposed in a (k) bed of sentiment, wove together, with as exquisite nicety, as the contexture of the finest linen of Egypt ; though you solace yourselves in the midst of it with loves, enjoying, with the sleeping rustic, imaginary tranquility, because the GOOD MAN is not at home, and is gone a long journey ;

I yet

(k) Prov. vii. 19. This is not only a scriptural but a very natural image of the compositions of the abstracted mind, that are generally calculated to invite the reader by a neat turn of stile, by a delicate well-turned period, by a contexture of mellifluous words, and to court him, by the soft elocution, to come into the author's sentiments — I mention this, not because it is impossible for divine truth to have such furniture : for I conceive the clothes and embroidery of the holy things, made under the direction of infinite wisdom and illustrating nature, far superior to all this printed linen of Egypt ; as much as I think and shall prove the imagery more natural and beautiful, and the ideas, and consequently the words which convey them, better disposed. But I mention it, because this new and showy texture of phrases is all the present anti-natural writings of the advocates for a natural religion can boast, with this woman in the Proverbs, to gain admitters. See the unbeliever's Creed, in the last meditation.

yet what hast thou here? thou must awake from amidst all this *myrrh*, this profusion of sensual pleasure. If thou wilt not hearken to SS, give ear to *nature*. Nature, willing to impress her *ideas* on thy mind, *rehearses* the affecting scene to thy eye, in the waking rustic, and says the hour will come, when it shall be said of such dreamers, *they have slept their sleep* (l). O solemn season! canst thou not see, my soul, the confusion that sits on each pale face, when they *move out of their holes, like worms of the earth* (m)? These are they, that took not the divine *interposing persons* for their help: that *dreamed* (n) *a-thirst* for happiness, and *behold, they drunk* deep of it, but *awake*, and *behold, their souls are faint and have appetite*. The web of hope they spun out of their own heads is cut off; and they wake to pain and distress, as infinite in its duration as it is in its anguish. They call upon the world, but the *world*, like a dream, is no more, its mountains are *fled away*; they have not where to hide their guilty heads. None can secure them but the Almighty (o) NAME, the incarnate

(l) *Psal.* lxxvi. 5. (m) *Mic.* vii. 17. (n) *Isa.* xxix. 8.

(o) That the NAME (of) the Lord is the divine incarnate person in JESU is plain from *Psal.* xx. 1, 2. JESU, *bear thee in the day of trouble*; the NAME, (imposed over all, as a name for a thing) the (great) *superintendent-agent* of (God, ALMIGHTY) the persons *interposed in favour of Jacob, defend thee: send thee help from the sanctuary, (the temple of his body) the holy one of God where he dwelt, &c.* *Acts* iv. 12. There is none other name, (than that of JESUS CHRIST) under heaven given among men, whereby we must be saved.

carnate GOD, the incensed LAMB, whom they would not invoke, would not respect, would not obey. O! let us never be improvident of the religious *system* we come into, never wanton in strange and *unnatural* complications of thought, or credit such dreams of men; for it is the voice of *attesting* nature, the voice of common sense, that the dreamer must awake to *disappointment*, never to have his deceptory hopes *fulfilled*. If the unbeliever will but consider his own words, methink he would see his *error*. He allows a *system* of religion; the dispute is which is the *true* one: It is soon determined. For a *system* of thought conveys some precise *idea*: we understand by the word, in our usual application of it, the orderly arrangement of the creatures in the heavens and the earth; therefore if the *system* he has adopted be not according to the *ideas* of things, as they stand *connected* and *represented* to his sense, in nature, with their *proper* causes and effects, it is not a *natural* system of things, and therefore it is an unwitnessed, an unjustifiable one. On the contrary, if a man admits no *other* ideas of the things of GOD, than what he sees, as upon the *waking* of the body, represented by *significative* nature; if he gives entertainment to no *other* system of *divinity*, than what descends, in and under the *veil* of this *visible* system, upon the humble sense; he plainly has got *natural*

ideas or representations of the divine dispensations; and therefore the *true* and *real* ones, which God designed man should receive, or he would *never* have formed *nature* to yield them, and them *only*. For if a man conceives nothing of the *unseen original* but what is expressed in the *copy*; it is evident, beyond all doubt, that he has *those* ideas the copy was intended to give him. On *nature* then be our meditation turn'd, as God himself directs it should. By this means, through faith, does my awakened soul re-assume, on earth, the glorious impression or *similitude* (*p*) of the *Deity*, as now my wakeful sense receives the *image* of the creatures.

With what precise truth doth *Solomon* say, (*q*) *wisdom* talketh with thee, when thou awakest! Determined to make us *profelytes* to the faith, thou teachest not only by *words*, but drawest us with the cords of thy convincing *works*. These also are thy *ministers*, appointed to second and confirm thy *evangelic* embassy to all

(*p*) To prevent any exceptions being taken against this doctrine, which is plainly the doctrine of *nature*, because we cannot reason without sensible *ideas*, that is, *visions* of the divine things in their *similitudes*; be it remembered, that the *second* commandment is designed to guard men against making them for themselves; as not only the *Roman Catholics*, but the generality of *Protestants*, and indeed, of mankind are apt to do, instead of taking those *nature* yields, and God has applied by the *band* of his prophets, *Hos. xiii. 10.*

(*q*) *Prov. vi. 26.*

all the world. *Ministers* that never cease to represent thy divine truths to the *sense*. Ministers that, above the fears and bribes of men, follow the unbeliever to his bed, pursue him in his dreams, engage him when he wakes, pour their attestations around his bed, and either fix him, with indissoluble evidence, in the faith, or make his crime of that heightened dye, that he can deserve nothing but the chains of darkness, that burst all the bands of the informing word and works of GOD, with which he would have (r) knit him to himself for ever. O mercifully prevent my being guilty of such a complicated rebellion, by any attachment to the world,

(r) Few people will contend against the propriety of saying we must have a connection with GOD the fountain of all virtue and life: because if we have it not, it is pretty clear we must, in reason, be without them. But they, who own, and glory in having, this connection, however they have treated the Levitical priesthood, glory in being Levites, who have the Lord for their portion and do his service. For Levites are persons connected to the Lord. Perhaps they will say, they are not connected, like them, by a burnt sacrifice. But the idea of our connection with nature is plainly of somewhat we have through the light's suffering the fire. Take away this offering of the light, in fire, for us, and we should soon lose this connection. Therefore our idea of connection with GOD, if we would have a natural one, is of a spiritual union obtained and preserved, like that of the Levites, by the offering or sacrifice of the light of life, in an incensed wrath, for us. So no deist can dispute this priesthood being a divine appointment to instruct us, unless he can deny, upon his own principles, that he seeks to be a Levi, that is, to be connected with GOD; or that this idea of the means of our being connected is a natural one. To confute the truth of this SS. it is necessary to deface nature and to give up GOD. See *Levit*, viii, *Num*, iii. &c.

world, and prevent my *sleeping* in delusions. Let me ever be awake under the influence of thy exciting *spirit*, and be *present with thee*, as manifested here to my eye in *representing SS and nature*. Let me *attend (s)* daily on these *natural* ideas or similitudes of thy *majesty* and thy divine dispensations, at these *gates* of heavenly science: let me constantly *wait at these posts of the doors* to celestial wisdom: and, O ye persuasible minds, *(t)* turn in hither: *seek* her as she must in reason be sought, because *under cover* of these *visible* representations, *(u)* as *hid treasures*. Then, however some make it impracticable and a virtue, to be *without* it, when GOD *(w)* ranks such amongst the *wicked* and *abominable*, that go after *strange gods* and despise the instruction of *SS and nature*, *thou shalt find* the *(x)* KNOWLEDGE of GOD, of the PERSONS *interposed to change thee on pain* of

(s) Prov. viii. 34.

(t) Prov. ix. 4. *WISDOM* not simple but *persuasible* ones.

(u) Prov. ii. 4.

(w) Psal. xiv. 2, 4. — Exod. v. 2. — Deut. xi. 28. Judg. ii. 10. 1 Chron. xxviii. 9. Isa. xi. 9. — xix. 22. It is said to be owing to mens *not seeking the ALMIGHTY*, the divine persons *interposed by oath*, that they are so wicked; and how few now *seek* them, how few *know* them to be such, how many who should minister this *consolation*, Heb. vi. 16, 17. *deny* them to be such! May I ever *seek* them, pleased to taste of their *inviolable promise*, *seek the Lord and your soul shall live*, not unto the lusts of the flesh, though in the world, but unto GOD.

(x) Prov. ii. 5.

of changing themselves. And at last, when the veil of nature is removed, thou shalt see them as they are in glory, even as thou art seen of them, on earth.

On Darknests.

WHAT a change do the western clouds introduce upon the face of things! earth was lately crowned with all the beauteous variety of day. But now (y) wheeling from the sun it descends into the bordering gloom, and gathers blackness on its dun countenance. The inflected rays struggle a while to give us a purpled stream; but the languid gleams grow faint; the air thickens on the eye; the dusky shadows lengthen

(y) I use this word, because it beautifully represents to the sense the *annual*, as well as *diurnal*, motion of the earth. *Philosophers* have commonly applied a *wheel*, by way of similitude, to illustrate this double motion of *progression* by *rotation*. And I hope it will not give offence to observe, that God's writer, *Moses*, calls the earth by this descriptive name, *the wheeling orb*; רָכָב from רָכָה, *rota*, a *wheel*, running forward, by circulation round its axis. Nor can I think but this is one great proof that the *inspired* penman knew more of nature than has been generally suspected, as well as that our *philosophers* will be readier to acknowledge the exactness of his account of the formation of the world, when it thus tallies with their nicest observations. See *Leigh's Crit. Sac. Mar. de Calas.* and *Buxtorf*, on the words.

en over the flock: till at length the snow-white fleece contracts the *stain* of nature, and is *involved* (z) in the deepening night. Here nature has *no respect of persons*, and comments on the *divine* directory, (a) whilst she wraps the monarch and the shepherd in *one* undistinguishing sable. This, my soul, is the necessary consequence of the earth's courting from the sun; all sit *in darkness and in the gloomy shades* (b). Surely, in this colourless suit, the creature *mourns* (c) it's *falling short* of the *glory* it was lately encircled with. But sits this incumbent gloom on the subject world *without instructing*? Is this *idea* of night involving the *transgressing* earth, and enjoining its *deflection* from the sun, impressed *without its lesson* upon the sense? No, this is one of those natural *ideas* or *representations*, by which *celestial* science *descends* to the understanding. God makes this *darkness* his *secret place*, his *pavilion* around

(z) Hence we may correct by nature, as well as by the SS. usage of the words, Job iii. 5. *Let darkness and the shadow of death stain it*: for it should be, *Let darkness and the deepened shades involve it*, כָּל the same as כָּל, to *involve* or *revolve*, and thence used to *redeem* by working a *revolution* in our spiritual or temporal state, like unto that the earth undergoes from darkness to light: to which *revolution* the word כָּל is applied, Psal. xcix. 11.

(a) James ii. 1.

(b) This is the literal translation of צלמות the plural of צלם, (as מלכות of מלך) which is rendered *the shadow of death*; as if it was a compound of צלם and טוה.

(c) Jer. iv. 28.

around him, (d) whence he would teach mankind. Thus would he, by *nature's* scenes, inform the unlettered mind, in *melancholy stile*, of the *fall of man* from God's transcendent glory, when he was *diverted* from the heavenly light. For nature *engraves* this divine, though disputed truth, *the fall*, upon the humble sense, whilst it shews, by man's previous state in the sun's beams, that God *formed him for his glory*.

(e) This makes a *part* of this visible system: the earth daily *falls* from meridian glory, by its *transgression*, and courting from the sun. And it assumes this character to pour conviction upon men of *all* denominations, that if they will adopt a *natural* system of religion, a *fall from glory*, a *coming short of the glory of the Lord* must have a place in it. O enquiring man! art thou *curious* after truth? receive the silent lecture from this *sabled professor* of divinity; welcome the *idea* it presents; nor deny a truth so *experienced* as this is, that there is, and must be, in nature, a *fall of man from glory*. For all objections against admitting a *fall* into our notions of the *spiritual scheme* of providence, *equally* lay against its having a part in the *æconomy of nature*. And will any one presume to question its *usefulness* or the wise reasons of its being permitted in *this system*: no, a man of sense will perceive the great ends of this ordinance

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(d) *Psal.* xviii, 11.

(e) *Isa.* xliii, 7.

nance in the heavens, and this, amongst the rest, to be one, namely, that he may see displayed the *grandest* scene in nature, the *rising of the sun*: and from hence he will collect the *infinitely wise* ends of GOD's permitting the *fall* in the *spiritual* system. Apart then all objections, the question to an unbeliever upon his *own* principles is this, doth *nature* supply us with an *idea* of a *fall from glory*, or has it a place in *nature*? The answer must be that *nature* does afford us *this idea*; in the *falling* of the earth from the sun's *light*, by *transgression* or straying from its beams: and this she does, not only to the *schools*, but to the *shepherds*, who stand and contemplate the amazing *change*. Then methinks the conclusion is easy, and is this, that since nature presents this *idea*, amongst others, if we would have *natural* notions of things, we must conceive of the *creature* man, as of one who has, like his *mother earth*, fallen from, and *come short of, the glory of GOD* (f): we must say, with *attesting nature*, *gross darkness has covered the people* (g).

But far does all this profusion of the gloom of night come *short* of the darkness that, on mans *fall*, naturally devolved upon the *transgressing* (h) soul. The illustrious *graces*, which

(f) *Rom.* iii. 23.

(g) *Isa.* lx. 2.

(h) When there are *points* set apart for *boundaries*, going beyond them, *is*, with great propriety, called a *transgression*. And therefore as there are certain boundaries, within which

shone forth in him, disappeared on his going (i) backward, like the sun-formed beauties of the pastures. His sun (k) is gone down, the natural purity of his mind, like the lambs fleece, is now stained with guilt, blacker than the gathering night; (l) woe unto him, the day (the influence of grace) is gone away, the shadows of the evening (mixture, the time of darkness blending with and supplanting the light) are stretched out, as the prophet most naturally expresses it: a darkness that might be felt succeeds, (m) and far

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the light diffuses its splendor, so when any part of the earth, in its course, goes beyond them, it is justly said to transgress them, *Prov. xxviii. 2.* עָשָׂה, and to decline or fall from them (רָחַק or נָטָה and פָּל.) Hence this transgression or declination or fall of the earth from the light is used, with all the fitness in nature, to give us an idea of the transgression or deviation or fall of the soul from God: so that all the SS, which speak of our sins, have all nature to justify them to be true representations.

(i) *Jer. vii. 24.* Sinners turning their backs to God, as the earth to the sun, *Hosea i. 2.* *Jer. xxii. 26.*

(k) *Jer. vi. 4.*

(l) *Jer. v. 9.*

(m) Such as the Egyptian darkness was, which confined and chain'd them, that they could not stir, during the divine pleasure: *Exod. x. 21, 22.* a consequence, which they naturally brought on themselves for turning from the divine light; a consequence naturally calculated to reclaim them from worshipping the light of nature, which now withheld its beams at the command of Israel's God; and, with as much propriety, recorded for to direct us to the ideas we are to receive, upon the joint evidence of nature, concerning the divine dispensations of chains of darkness to the enemies of the light. If it be asked why the Ammonitish worshippers of the Shemosh or light of nature escaped a like visitation upon their bodies, *Judg. xi. 24*: I answer, God, in his mercy, forbore it, because there was an idea or vision of his proceedings with his creature already exhibited in the Egyptian darkness, which idea could not

heavier than the sable cloud upon the drooping flock, does it sit upon his *dejected* spirit. His (n) *night* is *solitary*, there is *no joyful voice heard*, he is cut off like the sheep from that light in which alone he could *see* (o) *light*, because he had transgressed, and passed from the *brightning divinity*: by which means he naturally subjected himself to all the powers of darkness, and had his candle or *lamp* put out (p). So that had it been possible for us to have been *spectators* of his transgressing heart, we should have seen a much more melancholy change take place upon his *soul*, than that which *defaces* nature after the *setting* sun. We should have said, with the (q) *exalted one of God*, *I beheld the earthy*

not otherwise have been come at by those who *refused* to take that which nature gave them, in its *common* operations.

(n) *Job* iii. 7.

(o) *Psal.* xxxvi. 10.—*Hos.* vi. 7. כִּי־אֵר means that *BRIGHT* dispensation of grace, that *brightr* Christ, who was to put, like the light on the body, his *beauty* on the soul, and to give it *spiritual* life, under the *light* of his *countenance*.

(p) *Job* xviii. 5, 6. And all the passages of like import appear from hence, to be most *natural*, and therefore, upon the deists *own* principles, *true* accounts of the state of such *transgressors*.

(q) This is the name of the prophet *Jeremiab*, when interpreted, who also bore the title of the *son of man*, as being a representative of *Christ*. The idea given us of him is of one who is *exalted* מָרָא or *raised up* by the *divine* agents, as our *outward* man is by the *natural* agents, to have a *vision* of the more wondrous works of the *spiritual* system. A character how *natural* and *rational*! such as you and all must have in *order* to be admitted to future happiness. Therefore an *unbeliever* is so far from having an *exception* to make to it, that he must own, he seeks to be *raised* or *exalted* of *God*. But
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earthly nature (man) and *lo it was confusion, and the heavens* (the intellectual oeconomy) and *there was not their light*, Jer. iv. 23. we should have seen him then under the guidance of other worldly influences, a captive in the chains of sense, because he would turn from the creative GOD to idolize the creature, from the directive *light of life*, to the subduing *powers of darkness*. A doleful situation indeed. For does not nature now *teach* the soul, *if the light, which is in thee, become darkness*, how great this *darkness* is (r). Yes, in this hour of night, she impresses the *idea*, with all its black horror, on the mind, she constrains us to *learn* the dismal effects of the souls *deviation* from its proper and divine light. So that a man must wipe out the *evening stain* of nature and *invert* his sense of things, or he must own, *nature* testifies, (s) *man, being in honour, abode not*, any more than his body does in the *sun's glory*: he must own, *nature* proclaims him *fallen* from GOD's essential *light* into all the depth of more than midnight *darkness*.

Nor does the earth involve herself *only* in the mantling darkness, by her *deflection* from the sun. Her *sons* also have a share in the consequences

can he *reasonably* expect to be invested with a character, which he will not allow a man at any time to have sustained? A *dispassionate* mind will soon determine it for him.

(r) *Matt*, vi. 23.

(s) *Psal*, xlix. 12.

quences of it: they have a natural and necessary *connection* with her: and though they contributed *nothing* to her *transgression*, it is the *course of nature* that they must be clad in the *sable vesture* she brought upon herself, by her *deviation* from the light. For had it not been for the *transgression* of this one body, the earth, from the sun, it is past dispute, I had not been wrapt in the darkness—the snow-like fleeces of yonder flocks had *never* been stained with the deep dying gloom — the lambkins had yet felt the chearing ray—whilst the feathered choir had basked amidst the sun beams; and shewed the *beauteous hues* of their diversified plumage to the admiring eye. But, now by the *transgression of this one body*, the earth, from the *brightning* light, these also are *deflected* from the fair lustre, with which they were encircled: and every creature that has been, is, or shall be formed out of this *one* body, the earth, must, in the *course* of things, be made *transgressors* from the light, by the earths *transgression*, and be cloathed with the incumbent *sable* that she *thus* brings upon *herself* and *them*. How wonderful is this revolution! it is not their deviation, but that of the earth, to which they are *indebted* for the solemn change. The creatures, in their language, unanimously proclaim, to what they owe their *falling short* of the glory they lately had. Methinks, I hear them cry
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with their emphatic voices, “ This black hue is come upon *us* by the *transgression* of our *one* common parent, *earth*: the eclipse of *her* glory is the eclipse of *ours*.”

O that contemplative minds would turn their enquiry upon *this* oeconomy in nature! for why is this dusky change induced on all, who contributed *not* to the deviation, by the *deflection* of this *one* body, the *earth*, from the *sun*? does the all-wise GOD of the *hosts of heaven* delight to *change*? (1) or gives he his creatures a beauty but to *spoil* them of it? no, this can never be. There must be some further end *designed* by this course of things: nature was made to furnish us with *ideas* of GODS *spiritual* oeconomy; and what *idea* does she present us with in this scene? She evidently exhibits to us an *idea* or *picture* of the *transgression* of *ONE* *spiritual* nature and of the *necessary* *imputation* or *imposition* of the *black* guilt, he contracted by
such

(1) I apprehend no *rational* man will say, GOD acts without some pertinent end in view: and though the preservation of the creatures, on the *present* footing of things, is the allowed *reason* of the succession of day and night; yet I ask a *reason*, why *such* a method of preserving them, as could only arise from this *change*, should be pitched upon, rather than *another*? Let the unbeliever study for an *answer*. He will be ever at a loss to reconcile this *changeableness* in the creatures with the *immutability* in GOD, till he shall see and own the *mutation* of every son of man in *one* common parent, and the *necessity* there was for *visible* nature to be formed so as to supply us with an *IDEA* of this *CHANGE*, and to delineate that *scheme* of preservative grace, which can only take place in consequence of our fall from *glory*.

such transgression, on *all* his descendents that *have been, are or shall be, born* into the world. Then behold, and wonder, ye wise, behold *nature's idea* of the doctrine whose *fitness* you may have impeached, for want of perceiving *nature's* seal to it. Behold her *Idea* of ORIGINAL and IMPUTED SIN. Thou hast said, "It is unnatural that *all* should be made transgressors by *one*, or that the cloud of guilt, gathering over *one*, should be spread upon *all* his dependent sons." But see it *wove* in the sable *mantle* of the night, in these *curtains* of the creation. For read we not, in this *page* of nature's works, *illustrated* SS? does she not remonstrate these *divine* truths to the sense? Thus (u) by ONE man (transgressing, like the earth) *sin entered into the world, and death (to glory) by sin.*—Thus (x) by the fall (παρρησια) of ONE (like the earth from the sun) *the offence or fall was upon ALL unto their condemnation: by the (y) disobedience of ONE the multitude*

(u) Rom. v. 12.

(x) Our translators have inserted *judgment came upon all*, but there are no words to answer them, Rom. v. 18. for, literally rendered, the passage runs thus: *as by the fall of ONE or ONE fall, it (the fall was) upon ALL unto condemnation or judgment.*

(y) παρρησια v. 19. alluding to the *nature* of the fall, which in general consisted in man's *inattention* to or *falling* from the *voice* of the Lord. See Gen. 3: and my reason, for rendering the words, *the multitude have been constituted sinners*, is, that the word κατασθεσαν, signifies *to constitute*; as the words οἱ πολλοι denote, not *many* exclusive of *some*, but, the *multitude* in general, which is very evident from its usage in Demosthenes's orations, and other Grecian writers,

tude have been constituted *transgressors*.—Thus (x) in ONE *Adam* all died, (to glory) because thus in him ALL were constituted *sinners* or *transgressors*.—Yes, *nature* speaks *divinity* to the sense, and drops the *christian* doctrines from her works. Had bold *Pelagius*, or his unwary disciples looked in *nature's* volume, here they had read a *demonstration* of the truth he denied. Nor less would *Socinus*, with every favourer of *deism*, have met conviction, whilst they had enquired into this fair copy of the SS, that GOD has graven with his hand. For it can never be denied, that thy *works*, O GOD, *eccho* thy word to mankind, and proclaim ALL transgressing by the fall of ONE body, all cloathed in the same black suit of *guilt*. To receive therefore *nature's* *idea* of thy dispensation, is to admit the *scriptural* one: for a *system* which has not in it, blackness imposed on all by the deviation of one body, is not a *natural* system of things: for here *this* plainly has a place. So that a *deist* cannot refuse it, upon his own principles, if he would not have, not only SS, but his own avowed *sense* of the *natural* course of things against him. It is little thought thy *visible* creatures are thy *embassadors*: their *language* is hardly understood, though every one can, in these *last days*, say, that they have *natural* notions of things. When would they look

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through *picturing nature at divinity*, they would find, with what *infinite* wisdom thou hast contrived this system to *delineate* and *represent* thy spiritual oeconomy to mankind, and live and die, amidst this conviction, with a further dependence on thy *attested* word. How consummate, how highly finished is the *counsel* of God ! He has accompanied the engaging manifestation of his *saving love* with an evidence *suitable* to its importance ; for as his redemption was, so is the testimony of it which he has furnished us with, *universal*. It is poured upon us with its *persuasive* force from *all* quarters, even from this *surrounding* darkness. May this *demonstration* of original and *imposed* guilt, by the fall of ONE, sink deep into the heart, and work a conviction of our being *involved* in *Adam's* sin, as strong, as this *cloud of witnesses* presses on the *outward* sense. May I look upon every *denial* of it, as repugnant to our *common* and *natural* notions, of things, as his assertion would be, who should affirm, in contradiction to *nature*, “ That I am not habited in this incumbent *night*, by the *transgression* of our common parent *earth* from the light, or should say, notwithstanding this its deflection, that I was now *encircled* with the *sun beams*,” when I have a *sensible* demonstration to the contrary. For since men are agreed to be determined by the *natural ideas* of things, I may enquire if it is *natural*

tural to conceive of thyself as *excepted* out of the general doom.

Look at the flock, my soul, doth *one*, distinguished from the rest, offer to thy sight a pure, *unspotted* fleece? No, as certainly as ever the lambkin enters the world, it must, though it err not, experience the *incubation* of the sable night, brought on by the (a) *transgressing* earth. Then canst thou plead, Socinian-like, with any countenance from *nature*, an *exemption* from the guilt contracted by the *transgression* of our common parent, *Adam*; or a pure *undefiled* spirit? It is *unnatural* to expect it. For be a man's *pretensions* what they may to a steady un-deviating *rectitude* of action, however *averse* he may be to confess the apparent *obliquity* in his movements, *nature* shews him constituted a transgressor, by the transgression of *one* from the divine (b) *brightner*; nature tells us, he is *born*

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(a) It must be matter of grief to every christian, who, like his *master*, affectionately wishes the salvation of *all* men, to see *Socinianism* meet with more encouragement amongst us, than it did in *Saxony*. But if these sheets should find access to these *dignities*, who deny the doctrine of *original sin*, and therefore can find *no* necessity for a *Saviour's* sufferings or *purification*, I hope they will see *reason* to alter their sentiments, and to believe it to be a doctrine, as *demonstrably* agreeable to the *nature* and *course* of things, as I have proved it to be to the *SS* of the *old* and *new testaments*, in the *scripture doctrine* of *atonement*, &c. vindicated from the *exceptions* of Mr. *J. Taylor* of *Norwich*.

(b) It is hardly necessary to inform the reader, that this *idea* of *mans transgression* is what God has often used in *SS*. But I would refer him to a *remarkable* instance of it in *Hos*.
-vi. 7.

in sin, and that, as certainly as a man comes *into the world*, though he knew no *actual* transgression, he comes to experience, like yonder flock, the imposition or *imputation* of that cloud of sin, which ONE *Adam* brought on our nature ; (c) he comes to prove to the world, in his

vi. 7. *They, like Adam, have transgressed or passed from the* (כִּרְת) BRIGHTNER. This word is used to denote, in another formation of it, *Cant. vi. 9. the light that is secreted, separated and made bright in the solar fire.* It is used also for the *bright agent of the day*, which GOD has *set apart* to carry on the operations in this system, *Jer. xxxiii. 20. whence it is applied to the divine secreter or brightner, CHRIST, Isa. xlix. 8. I will give thee for a brightner to the people, not a covenant : though sometimes it is applied, as to a person, so to things that secrete or set apart, to make us shine in a particular character, as to a covenant, that sets us apart or separates us, under penalties, to the performance of certain offices ; and to soap, that remarkably separates all impure matter from linen, &c.* And this *brightner* is called a *light* to the Gentiles, *Isa. xlix. 6. from which it is clear, the light, given to the spiritual world, as the material light to this system, is the brightner, and that the transgression of men from him is represented by their* (עָבַר) *passing, as a man does from one place to another, from this light into darkness.* To this our Saviour also refers us, when he makes the condemnation of the wicked to be for their *not coming to the light.* *John iii. 19, 20.* And it was to image this *shine of purity, Mat. v. 16. this separation unto GODS glory, which is the bounds the true Israel of GOD, Christ, and we, in him, were to live in, that Berotha the place of separation was made the boundary of the Israelitish land, Ezek. xlvii. 16.*

(c) My reader, who thinks not the ways nor the marvellous works of GOD unworthy to be had in remembrance, will be pleased to see, from hence, a further reason of imposing this cloud of guilt on *all* that should enter the world. For as none could with any justice have guilt imposed on him or imputed to him, that did not, by the *natural course of things*, belong to him : so the same divine person, that was engaged, by a merciful *interposing* dispensation, to bear the blame and satisfy for the offence of man, as wisely provided that he should

his own *sullied* habit of thought and action, his dependence on his *deviating* parent, and his connection with the consequences of his fall. Rather therefore, when the grey twilight, with its *compounded* shades, begins to *thicken* into darkness, in obedience to the *common sense* of things,
view

should be manifest and, in his human nature, *born under imputed sin*, that there might not be room for the *least* reflection on the divine equity. For this purpose, amongst others, Adam, the *one* transgressing parent involved his *sons* under the same cloud of guilt, and made his sons *transgressors* and *partakers* of his *sin*. Whence it would of necessity happen, that the *raised cup* the *נבי* the *vessel* or *nature* of the true *Joseph*, of *Christ*, by which indeed *divinations* had been wrought and man had been a *serpent* (*שׂוֹרֵץ* Gen. iii. 1.) under a pretence of further *illuminations*; the *vessel* or *nature* which had been *raised* against God to the use of the idolized heavens, (of which *risings* or *insurrections* the priests (*נבי*) *raised mitre* was a figure, *Exod.* xxix. 9.) would be found with this *Benjamin*, this son of the *right band*, *Christ* our *Saviour*, *Psa.* lxxx. 17. as it was beautifully figured, *Gen.* xlv. 11. to give us an *idea* of it. For since *Adam's* nature was a *vessel raised up* and elated to idolatrous purposes, full of *insurrection* against God, this *nature* or *vessel* would, in the course of things, be found in his *descendent*, and *he*, who *knew* no (actual) *sin*, would be born *in sin*, the *rising cloud* of real imputed *sin*, which could not have happened without this *traduction* of *sin* and *guilt*. Here would be found the (*נבי*) *Gibeon* or *nature in insurrection*, that was to obtain *salvation*, like *Gibeon*, the type of it, *Josh.* 9. by the *victorious arm* of the *spiritual Joshua* or *Saviour*; the *nature*, of which the figure, the city, *Gibeon* was assigned to the *Levites*, or types of *CHRIST*, for to dwell in, *Josh.* xxi. 17. and which the true *ASA* or *bealer*, our blessed Lord, was to *build*, *1 Kings* xv. 22. of *spiritual* and *living stones*, *bedfast* and *unmoveable*. So *rational*, so *natural*, so *scriptural* a truth is it, to the *extirpation* of *Socinianism*, that *without* the *imputation* of original *sin*, the *spiritual* world would have been *without* a *suffering Saviour*, as, *without* darkness involving the earth, there is no having a *brightning sun*. What infinite judgment is manifest in this system of *regenerating grace*! —
with

view the *black*er guilt imposed on thee, in the inclosing night, *speckling* thy nature :—view in this *glass*, the deeper *dye* brought on by the sin of ONE, that has stained thy (*d*) *Æthiop* spirit, and

with what amazing *harmony* are all its several parts complicated ! the *wisdom* with which it has been or is conducted, is not *less* than the innumerable *benefits* which result from it : nor does the *natural fitness* of every scene, in this grand piece of *divine* love, fall short of that immense *mercy* which first composed it : for whilst nature represented this *traduction* of original sin to the sense, GOD gave the people an *idea* of it, and of the consequences of *evil communication*, in certain appointments in the perfectly *wise*, *rational* and *necessary dispensation* of *Moses*. There it was ordered, for this reason amongst others, that every bed, whereon a man, that had a *running issue*, laid, should be *unclean* ; that he who *touch*ed the bed or his *flesh*, should be *unclean*, as also every *saddle* he rode on, every *vessel* of wood that he *touch*ed, and every one that he should *spit* upon ; —that every one, who *touch*ed the *dead*, should be *unclean*,—nay, what is more observable, that every man and woman, after *copulation* to propagate their impure seed, should be *unclean* : See *Numb.* 19. and *Levit.* 15. why this uncleanness was to continue only till the evening will be shewn in the meditation on the evening. Nor can any impeach these dispensations of being contrary to our natural notions of things, if they will be pleased to consider how uncleanness is *naturally* contracted, and how the transgressing earth involves her children in the sable night she brings upon them : and since these things have a natural fitness in them, and were necessary to give us ideas of the most interesting truths, which men could not otherwise have had, I hope none will causelessly deny the facts and deprive themselves of the ideas they can only have by allowing their *reality*.

(*d*) *Amos* ix. 7. *Are ye not children of the Æthiopians unto me ?* appears from hence to be a very *rational* expostulation ; as if there could be left the *least* room to *question* it, after the people's leaving the *sun* of *righteousness*. Hence too (*Moses*,) the typical *deliverer's* taking an *Æthiopian* woman to wife, is recorded, with like *natural* propriety, to represent our blessed Saviour the everlasting *sun* of *righteousness* taking this *black*, guilty nature, as the light does the *earth*, to translate it from this

and wrapped thee in the dejecting gloom of spiritual night. Yes, learn, my soul, learn, thou redeemed of GOD, from what befalls thy body, every returning even, thy natural situation under investing sin : and hence increase thy conviction of thy Saviour's enlarging and enlightening mercy.

In this season, the way-faring stranger finds the heavens covered with blackness, no star spangling the vast expanse, and darkness set in the land. Thus benighted, in some wild howling waste he guesses his way; now wanders over the unknown hill, now crosses the pathless dale: impatient he hastes and stumbles, as he goes: presently recovering himself, the anxious desire
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this *Æthiopic* face to light. Numb. xii. 2. — Col. i. 13. Nor with less fitness was it recorded, Ezek. 30. that travail should come upon *Æthiopia*, when the slain should fall in Egypt, (the hostile land) the sons of Ham; (wrath) in order to denote the travail this nature black with guilt should have in Christ, when the enmity should be slain in him, and the children of wrath and the body of sin should be destroyed by the fire of vindictive justice. Ezek. xxx. 8, 14. For certainly none will contend that the black cloud will not be affected or wearied when all its oppressive incumbence is about to be dispelled, as in nature it must be, by the sun's pervading beams. See Job xxxvii. 11. And because GOD's ways are equal, similar characters had similar dispensations at his hands. For *Æthiopia* fell with Egypt, as black nature was, and will be in pain with the enmity of sin, as well to give us, by the former, an idea of this future dispensation in Christ, and his members, as to approve the equality of the divine proceedings with his creatures in the spiritual or material world. For shew me a pressing cloud or atmosphere about to be dispelled by a rari-fying light, and I will shew you an *Æthiopia* travelling upon the fall of Egypt, and prove nature attests Ezekiel's prophecy to the sense.

of some friendly abode grows in his breast and adds fresh swiftness to his steps, till the fears of some *uncovered* pit, some *unseen* stream check his pace. How disastered he stands! groping for the suspected track, then, jealous of his danger, he moves slowly on, and stands and gropes again. Melancholy situation! his soul sinks within him into grief, and his tears flow *faster* than he steps in doubt: though every uncertain step he takes excites anew the chrystal torrent. At length, pausing in silent astonishment, he stops, not knowing whither to direct his weary feet, without one *enlightning* ray, hopeless and aghast. But whilst he rests, new apprehensions arise of sudden destruction from some prowling beast, some *wolf of the evening*, that under cover of the night seeks to surprize his prey (e). The showring rain also, driven with the wind and pouring on his head, makes him seek for shelter (f). O how bitterly he cries amidst the
whist-

(e) Jer. v. 5. *A lion out of the forest will slay them, a wolf of the evenings will spoil them, because of their transgressions (from the light of life) and backslidings.* It is a description so exactly *natural*, so suitable to the state of men, in a spiritual night, that I scarce need to observe *nature* preaches to the people of the East the same doctrine for their temporal salvation.

(f) It seems as if our *English* word *shower*, perhaps by the mediation of other languages, was derived from the Hebrew שׁוּר, *shor* a storm. But we may see the propriety of the *divine* anger's being said, *Psa. lviii. 10.* to come upon the transgressors from the light of life, as a *showring storm*, whence wind or rain is poured out. *I will bring a whirlwind upon them.*

whistling storm! the mountains, like some compassionating friend, pass his voice with fainter echoes through the dales, a voice of *trembling* and of *fear*, but not of peace, *Jer.* xxx. 5. He wishes to find some shady tree to befriend him amidst its *protecting* boughs: so he cautiously moves again, upon the search—with hands stiffened with the piercing cold and dripping with

M rain,

them *Jer.* xxiii. 19. For these and all other SS of the *like* import appear to be only declarations of the consequences, which *naturally* follow the creature's being constantly lost in the dark: for such must, in the *course of things*, sooner or later expect, with the traveller, to feel bitterness of spirit, all the (75) *poignancy* of mental grief, and every severity of tempests of *spiritual* affliction, beating upon his exposed nature. Hence too we may see the *aptness* of God's *way* being said to be in *the storm*, *Nab.* i. 3. For towards the straying lost creature his *way* must, in the course of things, be in the *storm*, as the way of the *natural* agents is in it, sooner or later, towards the outward man in like circumstances: nor can we conceive otherwise of God in his dispensation to our nature in a *spiritual night*, if we would have *natural ideas* of what devolves upon the creature, in the dark, in a winters night. For nature here would record *Daniel's* prophecy. *The king of the north*, a figure of the *power* of darkness, *will be a storm upon him* *Dan.* xi. 40. I cannot but observe how *philosophically* SS describes a *storm*: for it is called by the name of a *gate*, to which, as a *point*, the people *crowd* from *different* quarters, and whence they are *poured out*: and can we have a finer *idea* of the rushing of the *gross* impelled air into the *thinner* and less resisting space of the heavens, as to a gate, to restore the *equilibrium*, (which, according to the best philosophers, is the *cause* of the wind) than this *scriptural* name supplies us with. The curious mind will see in this *descriptive* appellation, that SS precisely gives us a *natural* account of the air impetuously crowding to a *point*, like a pressing multitude thronging to a *gate*, and likewise, of the cause of its cessation, when the pressure behind, like the thronging of the crowd, is lessened, and it is dispersed to move *freely*, as the *separating* multitude, in many *different* di-

rain, he strays in the plain, inquisitive for help, but wanders from the aid he longs for, till, after fruitless labour, he makes the swampy heath his bed, awake but to feel all the distress that keeps him *so*.

It is now too, that many a sheep, more wanton than discrete, break through their pastures, where the provident shepherd had lodged them.

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directions. By attending to this scene in nature we find the *reason* of the blessing of the seed (*Christ*, Gal. iii. 16.) being naturally expressed by his *possessing the gate of his enemies*: Gen. xxii. 17. For this was putting them all into his hands, and shewing that none should *escape* or *go in* or *out*, but *through him*; whilst it also denoted the prodigious flowing in of the Gentiles to him, Isa. 60. as to a *point*, or *gate*. Nor does it less illustrate Gen. xxviii. 17. This is the gate of the disposing agents; this *Bethel*, this house of God, *the body of Christ* in a figure, is the *gate* of the divine agents, to which, like the air to a point, the fulness of the divine presence flows in. For it is *unnatural* to conceive of the *spiritual* system without a *שׁוּר* *SHOR* or place of showers of rain and wind, since there plainly is such, in the *natural* one. It was to give us an *idea* of this divine *gate*, (*Christ*) that the camp had a *gate*: Exod. xxxii. 26. and that *Moses*, the type of our true deliverer, stood in it, and said, *who is on the Lord's side, let him come unto me*. It is recorded with like *fineness*, that war was at their *gates*, 2 Sam. x. 8. &c. in order to image HIM who should, like a *gate*, bear the enmity against them. Hence too *יהוה*, 2 Kings ix. 30. a figure, and under the name, of God entered in at the gate of *Jezreel*, (of the seed or son of God) to slay *Jezabel*, the dweller in woe, in blood; to figure before-hand, God's entering into the human nature, the seed or son of God, the true *Jezreel*, as a *gate* or place of the influencing godhead, in order to destroy the nature under the woe and curse, like *Jezabel* (זִיזְבֵּל 34.) in its blood, and to tread it under foot. May we through the faith of him find our body of sin also in subjection. And because the *שׁוּר*, or place of *showring* or *rushing* together of the airs was a fit representation of the concurrence or showring of the divine agents in and with *Christ*, the typical (שְׂעָרִים or) porters, who

At present fearless of the consequences, they presume upon their liberty and wander at large, where they have nothing but intervening woodlands and winding rivulets to perplex their way. The tremulous lamb now bleats amidst the loud tempest, not knowing where to place its timorous feet, it strays in the rustling wood, the

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thickets

who stood at the *gates* of the figurative house of God, were placed to front the *four* quarters of the winds, or *רוחות* inspirations, Chron. ix. 24. It was with a view to this *spiritual* *showring* of the *divine* *agents* that the *beloved* of God (Christ) prays, Psal. ix. 14. *that I may shew forth all thy praise in the gates of the daughter of Zion*: which were the emblems of this concourse. To the true *gates* or place of concourse, (Christ's *human* *nature*) the Psalmist says, in the *spirit*, *lift up your heads*, O ye gates, (as the sacrifice was *קָדַם* or *lifted up*) and the king, the glory shall come in, 24. 7. — Open to me the gates of the justified one, cxviii. 19, 20. This is the gate (or place of showing) for *יְהוָה*. The reason why these should be appointed places of judgment, why they were required to be so *scrupulously* *exact*, in the dispensation of it, now appears with all its *propriety*: because this gate was a figure of Christ, the true gate, in whom judgment was to be given, and this with the *nicest* accuracy. Nor can we less admire the reason of Israel's being so strictly ordered not to carry any burden out of their gates on the sabbath or rest: because on the rest from, and on the consummation of, the work of our redemption, there was no burden to be seen thence-forward in the true gate, Christ, where the judgment had been executed for sin. Jer. xvii. 21, &c. [see the meditation on the goat and notes] and who by this judgment became the gate to life, to the new Jerusalem, Rev. xxi. 21. And that men might not mistake, the city of *שְׂבַאֲרִים* Sbaarim, where the Simeonites or obedient ones were to live that were to be scattered in Israel (until the reign of the beloved, (David, Christ) when they were no longer to live under judgment) was in the tribe of Judah, to give them a vision in a figure of the residence of him that was to be obedient unto death amidst showring judgments, and of his habitation in Judah's, that is, in a light-projecting nature, 1 Chron. iv. 31. For there can be no showers in nature, but in the projecting air — and therefore the city was, with the greatest propriety, placed in Judah, which denotes this projecting nature.

thickets catch its *horns* (g) or fleece, and stay its speed. Thus exposed to be *meat* for some prowling enemy, it tries to disengage itself, and after many a painful *struggle* it flies but to tread a new *maze* of uncertainty, to be entangled again in the *thorn-spread* brow, or else he lightly bounds down the hill, to meet its *death* or additional *anguish*, by a fall into some unexpected *pit*, or to find some wildly winding *stream*, or some stagnate *marsh* to stop its passage, not its fears.

Whilst we think o'er these *scenes* of distress,
who can but compassionate the helpless *traveller*,
and

(g) From hence we may collect the *fitness* of the expression in *Prov.* i. 18. *They (lurk privily, or according to the literal meaning of the word יִסְתָּר) hide themselves in northern darkness for their own lives.* Nor less agreeable to *nature* is the declaration (*v.* 24 to 29) of what shall ensue upon man's leaving the (אֱלֹהִים) *ray or light* (in part) of the glorious *Lord* 31. *They shall eat of the fruit of their own way and be filled with their devices.* The turning away of the simple shall slay them, 2, 13. *who leave the right path to walk in the ways of darkness* — 12, 13. *The wicked, who breaketh his rank, (and abideth not in his spiritual calling) is snared by the transgression of his lips, — 5. 22. his own iniquities shall apprehend the restless man, and he shall be holden with the cords of his complicated turning (מְבִלֵּל).* For see we not in the wandering entangled sheep, how *nature*, in living characters, impresses every of those *divine* truths on the *sense*, and forces upon us this her genuine *idea* of the consequences that follow, in the *spiritual* system, upon every *transgressor* from the light of life? Yes, *nature* says, *thy judgments are in all the world.* Then to the *flocks*, and learn their unperverted comment on *divinity*. For, in the innocent *ram*, involved in the fable night by the *transgression* of its one common parent, the earth, and caught in the wounding *thicket*, that man might have meat to sustain him in life, we find *nature's* record of the scene in *Moriab's* mount;

and feel, for it will be found a case not *beneath* our notice, for the wandring *lamb*? But, amidst our sympathy for them, let us not overlook the lessons *nature* exhibits by them, in *inimitable capitals*, to the sense. For behold, enquiring man, nature's *idea* of the consequence of being *without the light*, in our *way* through the world, as yet *unpassed* by us. Grant these distressed wanderers as *piercing* an eye as you will, allow the traveller an *uncommon* compass of learning. But what can they profit? *Nature* tells us it is not the *sheeps eye*, nor *looks*, that can *shelter* it from the storm: *nature* shews us the benighted

mount; *Gen. xxii. 13.* when *Isaac* and his seed were saved from death by the ram caught in a like entangled *thicket* by the *horns*: ask you the reason? these were the *universally* allowed emblems of the *rays* of light, and so of the *divine light*, by whose *mediation* he was born and entangled in imputed sin, and bound, in the complicated guilt of man, to the altar for a *sacrifice*, *Psal. cxviii. 27.* As things and persons are on earth bound in the mediating *light* of the sun, to their several *stations* and *offices*. For let an unbeliever say, if there could be life at all, *without* it, in *any* station. And whilst *nature* gives us, in this *page* of her works, a *copy* of the sacred story, she exhibits to us, in a *figure*, the sacred *lamb* of God, crown'd with *thorns*, that is, caught in the *thicket* of *thorny offences*, and all their pointed *penalties*, *Isa. xxxiii. 12.* (of which the scene above was but a *rehearsal*) that we might eat and be sustained in *spiritual* life. So admirably formed is the obedient creature, *nature*, to *represent* the *spiritual* dispensations of God and justify their *fitness* against exception-taking men. For accuse these of *unfitness*, and you find fault with the *course* of *nature*, where that we live by, though *innocent* in itself, is plainly *involved* in darkness by the *transgressing* earth, and some time or other is entangled in a *thicket*, if not of thorns, of *similar* distress. Therefore this must be our *idea* of what we *spiritually* live by, if we would boast our having what God by *nature* gives us.

ed traveller, with *all* his skill, in eastern or western science, cannot discover his way or keep off the piercing cold. Was I with him, he would tell me (and should I not approve his sentence?) that his vast understanding availed him *nothing*, in these pressing circumstances: that, with *all* his knowledge he was in the dark *exposed* to the bellowing storm, and that he would if it were possible, *freely exchange* this fund of *human* wisdom, for (*b*) a *lamp to his feet* and a *light to his paths*. Yes, ye contenders for innate light, he would convince you, by joining you in his *sensible* demonstration, how unprofitable what he had in *himself* was, whilst he had *no* beam of light from *without*. This methinks cannot be denied to be a *natural representation* of things. And, is there a man who hath eyes to see, that perceives not? how *nature* in obedience to, and like JEHOVAH that made it, stands the *Christian's friend*, and how she takes up the dispute with the *deist* and overpowers him with conviction. For is there a back-sliding soul that receives not the external, *divine* light nor his bright beams of heavenly science to *shine* before him in his way? Here view his *picture* drawn in *nature*, his unavoidable

(*b*) The reader will from hence see into the *natural* grounds of the acknowledgment that (*Dawid*) the *beloved of God* makes concerning the *divine enlightning word*, *Psal.* cxix. 135, which by the gospel is preached unto you, *1 Pet. i.* 25.

able deviation from the paths of peace: *prophetic* nature confirming *Jeremiah's* word, (i) reports *the way of such* (shall or) *will* (of necessity, according to our *common sense* of things) *be unto them as the very slippery ways in thick darkness,*
they

(i) The word we render *slippery ways* דללקות denotes any thing which is *wrought up* by the taking away of the prominent or *superfluous* matter: as *butter* is from the *milk*, as *iron* is by *polishing*, as *light* by the *fire*, or as *lands* are distinctly sorted or *electd* from others.

Hence it is beautifully applied to picture to us that nice *dividend* of speech, which the adulous spirit uses to court us to her embraces, industriously connecting every *choice* phrase that may fall softly on the ear, and *filng away* every part of duty that carries in it the appearance of *roughness* and *austerity*, in the eye of a reluctant nature; how *falsely polite* things must be made, how a man's duty must be *fil'd away*, when a *corrupt* nature says, *prophecy* to us *smooth* or *choice* things, needs no proving. Nor is it a wonder *regeneration* should find no place in such a mind. Indeed one *chief* reason of mens being misled in religion is their being told, "That the *plainest* truths, the *plainest* discourses, and the *plainest* ways are the *best*." Where by *plainest* men mean the *smoothest* way, *least* molested with the high *mystery* of *godliness*, and which requires the *least* concern how they tread. But I hope I may be allowed to say the *plainest* way may be the *wrong* way, and that, in the course of things, if a man living at *York* will only travel in a *plain* way, and will take no pains to find his path, which, generally in *nature*, lies over the heights of *mountains*, or through some deep *vallies*, he will never arrive at *London* or any distant place. So that, if we are to take our *ideas* from *nature*, the way which leads us, not *without* application, through *nature* up to truths, sublime as the *mountains*, and through the depths of *divine* judgment, is our way to *God*. And whilst it is *unnatural* to conceive of a way to a distant place without such *eminences* and *depths*; it is irrational to say, the way to heaven *above* can be, in the above sense, a *plain* way, or aught but a path that lies through the *depths* and over the *heights* of wisdom, till it *rises up* to *God*. For how distant from truth would a man be that should conceive *all* the ways, in this system of *nature*, a *smooth* plain!

they shall push forward and fall down in it. Nor less would she enforce Isaiah's description. The way of peace they have not known, and there is no judgment in their (goings or) rounds; they have sought out to themselves crooked paths, every treader in it hath not known peace. Judgment (the means of righting us wrong) hath been far from us; we have waited for light but behold obscurity: for irradiating brightness, but we have walked in thick darkness: we groping have felt, like the blind, for the wall, and like him without eyes, we have groped—we have stumbled at high noon, like him that is overtaken by the evening in desolate places, like the dead (to the world): we have roared all like bears and mourned sore like doves; for our transgressions (from the divine light) have been multiplied in opposition to thee (or before thee). Is not the language of the prophet, the language of nature? Doth not she also testify, he that walketh in darkness (without an external light) knoweth not whither he goeth (k). The wandering traveller hath deep experience of this, and none, but the unbeliever of his senses, can deny that this is GOD's visitation upon him that receives not an external light. Shall I believe then, contrary to nature's evidence, that, by some inherent power, I can investigate my way to heaven, to the mansions of celestial felicity, hitherto unvisited by the in-
qui.

quisite sojourner? For be our *intellectual* powers as refined as they may, be they as exquisitely adapted for performing their several *operations*, as the most *nicely* mechanized body; nay, though our souls should claim a *look* of rectitude, innocent, as *Socinus* himself would have wished it to have been, let the *deist* ask *nature's* report: methinks it must appear to every man to be this, that, if the illuminating beams of divine light *shine not* into our hearts from *without*, from the (1) word and works of GOD, it is

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(1) The *examiner* of Lord *Bolingbroke's* letters on *history*, who means, very artfully to overturn our faith under a pretence of supporting it, makes a citizen reflect with a forwardness peculiar to himself and *Woolston*, on the Bible's being called the *sun* of the world, p. 29.

But it is pretty clear to me the author never attended to the scriptural or *natural ideas* of things. For *nature* leads us to conceive the *light* the soul lives or sees by to be somewhat *external* to its own essence. If then this *divine light* must come from *without*, I ask how must it flow to us? *directly* it cannot, for the light of this world prevents its shining upon us in its *fullness*, this *intercepts* the sight of the creator. It can therefore come to the soul only by the *medium* of the word, applying the visible *works* of GOD to give to our senses *ideas* or a partial *vision* of spiritual things. And that such a word, is, with great *propriety*, called *light*, is plain: for whatever makes *manifest* is *light*: but this does make manifest things *undiscernable* without it, therefore it is *light*: accompanied also, like it, with this remarkable *property*, that the greater fire of *inquisition* it passes through, the *pure* and *stronger* it rises from it — *Psal.* 19. Indeed all objectors of this kind bring their own confutations in their expressions: for they assume to themselves a power of *illustrating* the subject they treat of, and of *clearing* it up, or of *showing* its *foundation* or *fallacy*: and what is this but representing their word, as a *light*, without which there can be no *illustration*, whilst they would impeach the *propriety* of a word's being called so. Besides,

but *natural* to say, we must be in the *dark*, like the wandering sheep amidst the distressing gloom of night: and as *natural* to affirm, however we may be otherwise furnished, that there is no *discovering a way*, in the *dark*. O! where are they who would substitute some *native* vertue or sagacity in themselves, to supply the place of the divine light, that, like other lights, shews what were else *undiscoverable*. Can they look at nature without *conviction* of their error, without perceiving that they have not *natural* ideas of things? For does not *nature* tell them, whilst nature continues unaltered, that it is agreeable to our common sense of things to believe, that the soul, like the body in the dark, can look for no *uniformity*, no *rectitude* but much *obliquity* in its course, and that its works must be *works of darkness*? Yes, it does. Nor is it possible he should have *natural representations of things*, who is persuaded his soul is *not* in the dark tho' *with-*

sides, when a man cannot *see*, all he can possibly know of a thing must, in *nature*, come from *bearing*. But he cannot *see* God, therefore his information or *belief* concerning him must indisputably come from *bearing*: this is the *case* determined, not only by the *apostle*, but by *nature* also. How blamable are they, who, because they cannot *see*, will not *bear* an informing word, and render themselves by an *unnatural* unbelief, as *deaf*, as they are naturally *blind* to God, naturally incapable of seeing him who sits far *beyond* the reach of the sense. They stand not *more* condemned by *SS* than they do by *reason*, unless they discover it to be rational, to say, they can know *distant things or places*, which they cannot *see*, otherwise than by the *report* of others,

without an outward *spiritual light*. For however men may deceive themselves into a notion that they have *natural* sentiments concerning the scheme of providence, however they fly to GOD's *infinite benevolence* and *mercy* for shelter, and presume on his *misrepresented* attributes, that things will be *otherwise*, though they refuse the *divine light*, yet let them view *nature's record* of the dispensations of GOD, and with penitential awe, attend, whilst *nature* says, whosoever is *without* the light abideth in *darkness*.

How distressing is such a situation (*m*)! how severe is the anguish it yields! It is as far be-

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yond

(*m*) What a pleasing conviction of the *bible's* authenticity have we, when we see *nature* transcribe and exhibit its *divine* passages, in her *several* scenes! The sacred account of *Adam's* ejection out of *paradise*, as well as of *Cain's* banishment into the *land of Nod*, have not gone without reflections from censorious minds, as relations *repugnant* to reason and *unbecoming* the deity. But what has been observed concerning the disastrous consequences that befall the traveller, *transgressing* from the light, will prove the *natural* propriety of these accounts. For this *ejection* from the *vision* of the things of this world, and from *communion* with them by *vision*, follows in the *course of things*; and he shews us, in himself, in a *figure*, an *ADAM* or man *ejected* from another *Eden*, from the *glory* of this world and its *delights*, by *transgression*. Nor less does he exhibit to us, in his person, a *Cain* who has left his *dying* Abel. For *Cain* קַיִן denotes one that is *wrought up*; then this man is a *Cain*, a son of *Adam* or man, whose body GOD hath formed. And *Abel* אֶבֶל denotes a *deciduous, defluent falling* thing, as an autumnal leaf, *Isa.* lxiiv. 5. as the *flood* that *pours* on the earth, *Gen.* ix. 11. as a *dying drooping flower*, *Isa.* xlviii. 4. as the *descending setting-light*. *Isa.* xxviii. 1, 14, 12. Then this man, leaving the *descending, dying light*, which sets to him by his *transgressing*, with the earth, has left his *dying* Abel, willing to walk with-

yond our adequate description, as that darkness exceeds the gloom of this world. But yet, we are not without natural *ideas* of it. The state of the wandering traveller or sheep, represents it to my sense. For what mark we in these, but our nature in a figure, abusing its liberty, lost in the pathless wild of opinion amidst spiritual dark-

without the light *offered* in the solar fire for him, nor waiting for its beams to *shine* before his steps. Thus *nature* offers us the *transgression* of Adam and of Cain, painted on her glass, and records them with her evidence of the *propriety* of the divine oeconomy. For, apart all scoffs, *nature* tells you, not to admit these occurrences into your *system* of the spiritual world, is not to admit the *ideas* she gives to the *sense*; when she *represents*, by what happens to the external man in *this* system, what has happened to man in the course of God's spiritual dispensations. But further, would we know the *fitness* of Cain's banishment into the land of Nod; *Gen. 4.* from the figurative faces of JEHOVAH, let us consult this *scene*. It is certain the traveller, that has left the *dying*, *glowing* light, becomes a comfortless *wanderer* in the dark, nor sees the resplendent *face* of the *sun*. And what is he less, than a *fugitive* in the land of Nod? For give me leave to *intreat* every *excepter* to consider the meaning of the word *Nod*: it is one that *removes* and *wanders*, as a *bird* from its nest, *Prov. xxvii. 8.* And be the land what it may, if there is a *wanderer* in it, it is the *land of the wanderer*. So that the benighted traveller, *straying* without the light, is in the *land of Nod*, (the wanderer) moving to and fro, like a *reed* in the waters, *1 Kings xiv. 15.* And *nature* shews you Cain's banishment, from the *figurative* faces of the more resplendent light of JEHOVAH, into the land of *Nod*, in the *ejection* of the lost traveller from the face of the *sun* into the land of the *wanderer*: *nature* proclaims it the necessary consequence of walking *without* the light in the wide world. O man, made, as the whole creation evidences, to *change* thy state, not to *lose* thy being, peruse this instructive page of nature and *translate* its language; for it is the *SS* in other *characters*, accompanied with evidence of their *natural* fitness to the *sense*, so only shalt thou not find thyself, according to the *natural* course of things, a banished Cain at last.

darkness, and entangled in a thicket of complicate offence? see we it not like them, passing many a deep vale of schism, (n) unable to dis-

cover

(n) The Hebrew name for a *deep vale* is *קפץ* a *fissure* or *cleft* or *schism* in the earth, occasioned by the flood, as *fissures* and *breaches* generally are by some disparting power, breaking or splitting the body, after it has been formed. Into this he necessarily descends, who leaves the *higher* grounds and loses the *views* he there enjoyed. And as it is but agreeable to our *natural ideas* of things, to conceive a lost traveller descends into many a *vale*, in his error; so, with great conformity to this *natural representation* of things, we find in the *scriptural* and *spiritual* system, that they who withdrew from the East, the figure of the *preventive* sun of righteousness came, in the *wandrings* of their heart, into a valley; beautifully denoting the state of *schism* or *separation*, their *dissenting*, *deviating* spirits were in. Nor is it, with less propriety, asserted, *Gen. 11.* that in this schismatic state they built their elevated temple, (*מגדל*) what was raised by them to prevent their further error, (not reaching to the heavens, but consecrate to the influences of this world) For it is here the lost traveller must devise for himself a place, or means of elevation, or exalting himself, that he may, in the outward man, live in the world. And it must be in this *schismatic* state, when they descend from the high calling God has placed them in, that men raise some false structure of sentiment, when they minister to and prefer the showy world to God. So wisely has God chosen and recorded this scene to represent or give us an idea of the situation of *apostate* souls, and of the world that by wisdom knew not God, when *ИЖОВАН* descended and came into the world, as he will again, to confound those babbling lips. Hence we may observe why half a *shekel* (*שקל*) *Ekeab* was given to the priest (intercessor) for the ransom of every soul that was numbered amongst God's Israel, *Exod. xxxviii. 26.* For though it was settled so low, that all might be able to offer it, as I observed in the *SS doctrine of atonement*, &c. pag. 108. yet this was not all. The word is applied to the eruption of the earth under *Korah*, *Numb. xvi. 31.* to the breaches of the city of (*David*) the beloved one, which was emblematical of the body of *Christ*; *Isa. xxii. 9.* to the cleaving of the rock (*Christ*) *Psal. lxxviii. 15.* and to the wood (the figure of that nature, that rod of the stem of *Jesse*) which was to be cut down and split and to be fuel for the holy fire of wrath

cover the path of truth? At another time, behold the mind leaves these and like the benighted tra-

wrath, *Gen. xxii. 3.* Whence it is evident their giving a *bekab* or *split shekel* to the figurative intercessor was as well imputing the *breaches* in their nature, their *broken spirit* to *Christ*, as it was pleading his having the *breach*, for them, and what is remarkable, at the hands of *those* who were to be *ransomed* and *reckoned* amongst the *Israel of God* by his being *smitten*, or by his suffering a *bekab*, a *disruption* from the *consuming fire* of *divine wrath*, as the *light* does at the *sun*. *Isa. lvi. 8.* The consequence of his suffering this was to be *rest*, as was beautifully prefigured in the person of *Ezekiel* his representative, who, *37. 1.* was for this reason made to have *rest in the middle of the valley*, the emblem of the *dissension* he was to go through, rather than in another place. We may see also from hence the reason why it is recorded, *2 Kings xxii. 8.* that *Josiah*, who was to have *fire sent into his bones*, *Lam. i. 13.* he that was to have the *fire of the Lord*, (יְהוָה) in whose time the *greatest passover* was offered, *23. 22.* descendent of *Manasseh*, of that remarkably *evil* nature that bore such a *burden of sin and guilt*, and who nevertheless met with *mercy*; that he, I say, *before or after* whom there was no king like him that *turned to the Lord*, according to all the *law of Moses*, *v. 25.* should meet with an *untimely death*, in the *valley of Megiddo*, *2 Chron. xxxv. 22, 23.* and be so remarkably lamented by *Jeremiah* and all the people. For this was to give us an *idea of Christ*, the true *Josiah*, who was to be *born of man*, and therefore of a *remarkably wicked Manasseh* nature *bearing sin*, that was to find *mercy*, who was to suffer the *wrath of God*, in whose days the *greatest*, and most *valuable passover* was to be offered by him, who was to fulfil the *law*, having none indeed like him for *goodness*, and was yet to meet an *untimely death*, (whilst he opposed the *enmity* in his *flesh*) in the *valley of Megiddo* מִגְדוֹ, in the *cleaving or breaking down* (of the *flock*) of the *congregated body of sin*. And the *mourning* for him is recorded to represent the *mourning* there should be for *Christ*, the true *Josiah*: which is the reason of the *Lord's* saying, *In that day, they shall look upon me whom they have pierced, and they shall mourn* — a *great mourning*, as in the *valley of Megiddon*: referring to that, as a *figure* of this, *Zech. xii. 11.* Indeed as the *lamentations* were made with a view to this *melancholy and interesting scene*, which the *Jews* must own: so the *prophet* had, from this *rehearsal* of it, such strong *ideas* of the death

traveller climbs up by some (o) mountain of objection, stumbling as he goes upon some unseen impediment, and mistakes his way over it. How happy is he that it was not the pit of death.—Thro' mercy sparing the active powers of his mind he recovers, the thoughts of future happiness excite him to fresh pursuits; till perhaps the fear of some snaring error into which other wanderers have fallen before him, and the apprehension of some stream of popular delusion where incautious thousands have been swallowed up, make him less hasty in his steps. But see, helpless man,

death of *Christ*, the true *Josiah*, the fulfiller of the law, when he should stand in the breach between God and man, that he, by his expressions, plainly directs us to look beyond it to the fall of that best and most amiable of princes, the *prince of peace*, for us. How should we lament apart after the taking place of this much more moving and affecting scene: or what should we speak of, but like *Israel*, of this true *Josiah*, *Christ*, who suffered the *wrath* for us, 2 *Chron.* xxxv. 25? Nor let an unbeliever say, this is contrary to our natural ideas of things. Let him ask *nature* which is its greatest benefactor in this system, *nature* will tell him the *light* is, that is a natural *Josiah*, separated by fire and parted, for the animal and vegetable world, to produce and sustain life in each: and because of this natural *beak* or *division* of the light which forms our day, behold how all the tribes of the creatures mourn now in their fable suit. What more then doth SS report than *nature exemplifies* to the sense? follow *nature* therefore and mourn thy Saviour's sufferings for thee, if thou wouldst have a day of *grace*, a day of *glory*.

(o) *Jer.* xiii. 16. Give to *JEHOVAH* your divine allies the glory, before he cause darkness and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the involving shades of night—What a propriety is there in the admonition! must we not say, that it is *natural* to give counsel of this kind to him whom we would wish to be free from *stumbling*. For what could we advise the outward man better than to seek the *light*, that he may walk?

man, and tremble at the consequences of transgression from the light, how he errs whilst he endeavours to avoid error. A few more advances may bring him to the uncovered pit, to the brink of eternity, where he must lose all possibility of seeing the *sun* of the spiritual world. Disconsolate, his soul turns, groping for the path of truth, and then presuming he is right he moves heavily on, and is lost to grope again, avoiding one pit to be in danger of another. For to his disappointment, like the straying sheep in the dark, he takes a course directly contrary to what he should take in order to obtain his wishes. At length wearied with unsatisfying pursuits, and more at a stand than the traveller³, the dark, concerning his way or right or wrong (p) see how his spirit faints within him; how he thinks over the bitterness of death, and sits down in sorrowful experience of his wants, exposed to every wind of doctrine, or waxes cold in his in-

(p) It is commonly *supposed* or rather taken for *granted* that men can of themselves, and without an external *illustrating* revelation, attain the knowledge of *right* and *wrong*. But how *unnatural* a notion of this kind is, how contrary to our natural ideas of things appears from hence at first sight. For in the course of nature you see a knowledge of the right or wrong way *not* attainable by the traveller without an *outward* light. And therefore *a fortiori* a man in his pilgrimage cannot know what is *spiritually* right or wrong without an *outward* spiritual light. If he holds any *other* method of obtaining knowledge—it is not a method practised by the *outward* man with respect to the visible world, and therefore a most *unnatural* one. (See the note pag. 47.)

inward man and dies to all sense of his lamentable state.

Perhaps some will think this a mere piece of painting : whose original is not in *nature*—But I appeal to nature for its being a true copy of what happens in the course of things to the lost traveller in the dark. Nature presents the *idea*, my soul, and if thou wouldst be *nature's* disciple, thou must acknowledge that in *similar* cases, that is, when the *inward* man transgresses from the light of life, *similar* effects will follow, and the soul will be encompassed with darkness and perplexed with distress: thou must own in the spiritual, as there is in this *natural* system, a state when *darkness* is poured upon man, (q) as a flood, and wherein the unenlightened so-

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journer

(q) I must beg leave to observe that the dark airs which have lost their agility, are said with as much propriety to *flow* upon man, as the more attenuated atoms of *light*. Indeed were they only a *privation of light* as some have indistinctly asserted; that is, were they a *nothing*, we could not say they flowed down, like a sable garment upon the earth's body. But as it is on the one hand *unnatural* to predicate being of a privation, and to say that *nothing* could possibly impede our sight, as darkness evidently does, so on the other hand, SS expressly makes it a substance, giving it a place upon the *deep*, before light *existed* and consequently before it could be a *privation*—and says it *was created*, *Isa. xlv. 7.* which surely would never be predicated of *nothing* by infinite wisdom. And because there may be a *flux* of dark air as well as of light, we read of the *flux* of darkness, *Joel ii. 2.* not a *day* of darkness. For a *day* of darkness is a most unhappy translation of the words—*וַיִּהְיֶה חֹשֶׁךְ* denoting any flux of light, waters or darkness; and here, the *flux* of darkness which at the last should come on the enemies of the light, and under which all faces should gather *blackness*, *2. 6.*

journer must be lost. So powerfully does *nature* press us to be *Christians*, that we must efface all her *impressions* or confess them similar to and demonstrative of the *scripture*.

Was not this once my state? has it not been the case of *every* soul that has been born into the world? It is undeniable that the case of the lost sheep has been my own unhappy situation, unhappy was it not for the issue. For how marvellously powerful art thou, *father of spirits*, to educe the greatest advantages from these real evils! When we are astray, when we are under the *cloud* of guilt, all confusion, as the earth in its *dark* chaotic state, thou still workest in us by thy SPIRIT, and makest our distresses instrumental to our new creation. Here thou wilt humble the wandering soul and lead him into the strongest conviction of his error, however it at first escapes him, into the strongest sense of his wants like those of the lost sheep or traveller. For it is in this calamitous state the unfeigned desire, the intense affection is formed, and the entire *surrender* of the heart, in *hunger* and *thirst* for deliverance, is made to GOD. For is not the wandring lambkin all desire for its dam, the benighted traveller all wish for day? his ambitious *eyes* that mean to catch a ray of light, his *bands* stretched out for some sheltering tree, and his *voice* solliciting assistance bespeak the longings of his heart—he knows and feels his distress;
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and whilst such a conviction seats him in all the wishfulness of expectation, it will out-weigh all temptations to induce him to venture upon a *second* experiment. Then let infidelity be silent, we see GOD's dealings with the *transgressing* body yet exhibited in the course of *nature*. GOD then *visits*, in a material sense, their transgressing steps, then man is subjected to wants, that he may know to desire. Nor could this *latter* exist without a sense of the *former*. And shall we conceive of the *divine* dispensations to the *transgressing* soul, other *ideas* than *nature* gives us of them, and say, such have *no* spiritual wants? no, we must avoid *unnatural* ideas of these things, nor deny that such have *spiritual* exigencies, unless we would give up all *desire* for GOD. It is only *natural* therefore, man, to conceive the *transgressing* soul to be brought down in heaviness (*r*) to a *sense* of its wants, and the (*s*) *wild ass* of our straying nature to be

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found

(*r*) Hence the wondrous works of GOD to us in our *wild* nature, in the person of *Israel*, in the wilderness, appear with full demonstration of their propriety, in order to give men an idea of his spiritual proceedings with them, *Psal.* 107. 10. *Such as sit in darkness because they rebelled against* (or turned from) *the word of the Lord* (which like the light was to change them) *be brought down their heart*—they fell down—and there was none to help. Fools (~~they~~ men that delight to change their state) *because of their transgression are afflicted*—*Deut.* viii. 3. For *nature*, as well as *SS*, shews there is a visitation upon transgressors, that *love to wander and refrain not their feet*, *Jer.* xiv. 10.

(*s*) *Jer.* ii. 24. They who recollect that the *divine* language conveys to us *natural ideas* of things, must be pleased

found and discovered in this its *month of travail*. So beautifully does nature exhibit in her scenes the *solitary way*, in the wilderness, (that figure of our *worldly nature*) in which *Israel* wandered. O may we not tempt him in it as some of them did! For, behold in the lost traveller, how this sense displays itself: mark his posture, how he looks his *eyes* out for the directive beam, stretches out his *hands* in search, and importunately *cries* for help, whilst he *watches* his steps. O be his posture that of our souls, let the *inward* man copy after this *pattern* of our behaviour, which his *outward* man affords us, whilst we acknowledge the *natural fitness* of the divine proceedings. As often as we think on the traveller or the lost sheep, let us remember these are but faint *copies* of our soul's greater distress, let us see that we *feel* it with them and have formed in us like *desires*, like *solicitude*, like strong *cries*

to see here how beautifully God *pictures* the state of those who are *found*: for as a *free wild ass* is a lively image of our *wild, wanton nature*, and is best to be met with, when she is bringing forth her *young*: so God would inculcate to them, that it was in the time of the *travail of Christ's soul*, *Is. liii. 11.* and of ours in him, that *human nature* should be found of God; and my reader will agree with me, I hope, that this *free straying nature* is against a man's salvation, as the wandering *outward man* is in the way of the traveller's gaining a *ledge*, and consequently, that it is with great *fitness* recorded, *Jos. x. 3.* that *Pharam*, this wild nature the king of Jarmuth, the leader out of pride, was against *Josbua*, the typical Saviour, as it was against *Jesus* the spiritual Saviour, and will be against us, till, by faith in *Christ*, we have it put under our feet, as *Pharam* was under *Israel's*, in that representing rehearsal of the work of our redemption.

cries to God for the salvation of his mighty arm.

I know this service of prayer is called a *superstitious drudgery*, by men who would not be thought to have *monstrous* and *unnatural* sentiments. But if I am to reason from *nature*, then not only SS, but *nature*, this elder SS, is against them. For shall I ask these scoffers whether it is *natural* for the lamb, like other offspring, to *signify* its appetites to its dam, or for the *benighted* rustic, wearied amidst the storm with the *errors* of his steps, to *feel* his painful circumstances and to *cry* out for help? Surely none will deny were he *astray* in some pathless plain, that it is the *course of nature* for him to feel and to solicit assistance and *direction* from some shepherd, who perhaps is watching his flocks. Nay, the profligate youth shall *intreat* of his father a supply for his extravagancies, and render him his *thanks* when he has obtained it. Behold then, reasoning man, how *nature*, so much *idolized*, so little *understood*, delineates thy duty in *similar* circumstances, if thou wouldst have thy *ideas* copies from nature. *Nature* tells thee, when thou art *astray* in the *crooked* paths of sin and error, when (t) thy *raven-colour'd*

(t) From these reflections, all the SS, which speak of calling upon God, with *hands* and *eyes* stretched out to him for his saving health, appear to be very *natural representations* of the duty of our *inward* man in the *spiritual* system. For
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low'd soul is under a *spiritual* night, that it is but *natural* to pour out thy *complaint* to the Lord. Nature manifests not more eminently that the *inward* man, transgressing from the divine light, is in the *dark*, than she does that this is the time to *unbosom* thy wants to *our father* which is in *heaven*, and to cry unto, thy God. For she also would say, *ask that your joy may be full*, whilst she would remonstrate that the enemies of *prayer* allow themselves in the things they condemn. They make use of *prayers* or *petitions* to parents or guardians for what they want, and scruple not to use the *intercession* of some prevalent *friend* or his *name*, to obtain their request. The *fitness* of these applications they allow. And is an oeconomy of the like kind less fit in the *spiritual system*, than it is in the

we are to consider, this duty, not *abstractedly*, but as it has a *relation* to us, who by nature are *lost* and in the *dark*, and when regenerate, as *sons*, as *children*, of one bountiful *spiritual father*, from whom we are to receive assistance. And taking in the situation of our souls as being analogous to some *distressing* or *dependent* situation of the *outward* man, in this system, we see the *fitness* and *reasonableness* of prayer to a demonstration. Indeed men will never solicit assistance till they know they are *lost* in the *dark*, or *fallen* into a pit or *scattered*, as *stubble* before the wind in the *wilderness*. But they who are sensible how surrounded they are with a *cloud* of guilt, and clothed with a *mixt* character, till they are become like their figure, the *young ravens*, unclean, *Lev. xi. 15.* because of this mixture in their colour, they will cry unto the Lord, after their *example*: thus following *nature* they will follow God, who, we read, *Psal. cxlvii. 9.* how *highly* does it recommend his mercy to *unclean*, darkened sinners!) *feeds the young ravens that call upon him, Job xxxix. 3.* *wandering for want of meat.*

the natural? or is it less fit to pray to our divine ALLIES or to make use of the *intercession* of the adorable JESUS, to gain acceptance for the *cries* of our guilty and black nature? May the espousers of *deism* consider this, and every disciple of *Socinus*, that not only nature but their *own practice* is avowedly against them. For who never complied for *another's sake* to minister to the relief of an entire *stranger*? there are none I believe who have not done it. Then there are none who have not *approved* the fitness of what God is represented to do, and what man is required to *accept*, in the invisible system of *grace*. Besides, if we look at the *outward* man, we find GOD by nature has given him a *mouth* and the *organs of speech*, that he may ask and have, receive and be thankful: the poor rustic lately taken from the entangling marsh by some friendly hand, can tell you the valuable use of the *voice*; how near he was to death, how soon he must have perished in the storm, if he had not cried out for help. Then if I am to take my idea of the soul or *inward* man from the *outward* and *visible* man; I must conceive of him, as endued with *spiritual* organs of speech, (u) with
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(u) Perhaps it will be said, I have very gross notions of *spiritual* forms when I cannot be persuaded to separate the notions of *material* forms from them. But I confess I have not, and no man can have, such *abstracted* sentiments, unless he will endeavour to think *without ideas* of his subject, which yet

another mouth to open wide that God may fill it. For to have an *idea* of man without them is evidently to have a very *unnatural* one. And as creative wisdom would never have given endowments that should not be *exercised*, it follows

yet he must have, or *right* or *wrong* ones, to think at all about it. Spiritual things are *unseen*, therefore not to be known or spoken of by us, but by *ideas* or *representations*. Till infidelity can get rid of *this* principle, my conclusion is just, that I am to take my ideas of the *inward* man from the *outward* man. SS also for this very reason calls the *inward* man, the *bidden* man of the heart, by the name of the *outward* man, and speaks of the *eyes* of the understanding and of the *taste* of the soul, and directs us to open our mouth wide that God may fill it, to sing praises with the understanding, and to make melody in our hearts to the Lord: plainly representing the offices of the *inward* man by those of the *outward* man. And because these were to take place in our *redeemed* nature, Psal. cvii. 2, upon the rising of the sun of righteousness in it; in Christ, every instrument of joy were to be used in the tabernacle, the figure of his *sojourning* body. Hence when God was to go in the sanctuary, (*Christ*) it is said, the fingers go before (professing his name) the minstrels, with a nature attun'd to God, by suffering pulsations follow after, and in the midst is the virgin nature, תופפות with the timbrels circulating sound around, to represent its being surrounded with the light; Psal. lxxviii. 24. clothed with the sun תופת — to which Job likens his prosperous state, 17. 6. So that the reasons why these instruments were used, were to excite in the hearers a sense of that harmony which should be produced in the human nature through the divine influences, by its being smitten or stricken for us, and to impute to him, as supreme, this circulation in the heavens which the heathens worshipped, by using this power in God's service. How greatly men err from natural ideas of things, who, under a pretence of natural religion, are for having an harmony produced in and from their nature, without its being beat and stricken, as Christ is with great propriety said to have been for this purpose, I leave my reader to judge: whilst I wonder at men's assuming a self-sufficiency, who, according to our common notions of things, are but instrumental, and have naturally no motion towards God, without this pulsation or severe playing upon in Christ.

lows methinks by direct consequence, that the faculties of the soul, the *mental* organs of speech, should be employed in prayers and praises to our benevolent *redeemer*, communicating our wants, or essaying to make some small payment of grateful thanksgiving, as much as that our *bodily* organs of speech were given us to be used. For take away the *voice*, the *natural* means of communicating our desires, and say, how many wishes would go unobtained, how *ungrateful* man would be to an ordinary benefactor. Then to suppose no voice of a *suppliant* spirit, no overflowings of a *grateful* heart from *children* to their *father* in the *spiritual system*, is an unnatural *representation* of things. Rather let us feel like the creatures, and like them, seek and solicit deliverance from our wants. But to return,

We have observed night comes on *all* the flock without exception, nor can a man in his senses live or perceive the *day*, that has not gone through the black over-shadowing *gloom*. It is impossible. His body must, in the course of things, have first experienced all its melancholy incubation before he can see or feel the *light*. It is here the *sun* must find us: then why should we contend for illustrious *native* graces in ourselves. Let us attend to *nature*, whilst, confirmative of SS, she demonstrates that the black *cloud* of guilt cometh on all; that *no* man can have *spiritual* life, or enjoyment of a *day* of grace,

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who has not first sate under the chearless spiritual *night* of sin, amidst the heavy-bearing powers of *darkness*. Nature pictures to our *common sense*, that though we have our spiritual being we must exist in spiritual *darkness*, before we can have the spiritual *light* rise upon us: nor can there be a more *unnatural* description of things than to affirm that the *inward* man rises not out of the (x) heaviness of the spiritual *night*. For
see,

(x) Hence we see what a propriety there is in these *scriptures*, Psal. xxx. 5. *heaviness* or *weeping* will lodge upon us for a *night*—cvi. 14. *He brought them out of darkness*—cxii. 4. *a light is risen in darkness*—so give *light* to them that sit in darkness, Luke i. 79, &c. For it is with the strictest agreement to the present course of nature, that men are represented in the spiritual system to be brought out of *darkness* to *light*, as their bodies are in *this* system. God also spoke in the *dark cloud* not only to exhibit his *supremacy* over the idolized powers of the world or air, but to give us an *idea* of the circumstances which he is reduced to visit us in, in the nature of things, Deut. v. 23. There was not less propriety in his turning the *dark* side of the cloud to them who rejected the *light*, Exod. xiv. 20. to afford them *ideas* of what they drew on their souls. And it is with great *fitness* recorded that Abram, the father of the faithful (as a figure of *Christ*) with the confederate three, the agent giving *vision* (the light *Mosai*) the consuming fire (*Abel*) and the respondent to the light (the cloud or spirit, *Aner*) went down (as the three powers fire, light, and spirit are confederate with the earth) by *night*, to recover (Lot) the involved captive human nature, now first called, as by this recovery it first became, his brother, Gen. xiv. For it was in the *night*, that our bodies are visited with what recovers them from the involving cloud. In this remarkable rehearsal of the execution of the curses of the law, under the generator to bondage, (*Chedorlamer*) upon the nature (*Bera*) in wickedness and sin, and in this figure of our redemption, I would beg my reader to observe, that these captivators of our nature were pursued to *Hobab*, to *abscon*sion, or a hiding place, (the *band writing* being to be taken away)

see, it is the course of the divine dispensations, in the *spiritual* system, as it is *now* the course of his proceedings by *nature* in this visible world, that man must be covered with the *discolouring* stain of his sins, as his body with the *night*, and what is more, if he is not *dead* to God, must feel his melancholy situation under the influencing power of *darkness*, before he can see or feel the efficacious *beams* of the more transcendent glory, JEHOVAH. How faithfully doth *nature* record in this volume of her works the *evangelic* doctrine, that the LIGHT (γ) *shineth in darkness*! how strongly doth it exhibit the *veil* (α), in this *tabernacle* of the heavens,

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that

away) near *Damascus*, the *blood-pouring* nature. Then he will be at no loss to look through the appearance of *Melchizedek*, the king of *Salem*, the king of *righteousness*, the king of *peace*, and see by it the grand scene after *Christ's* return in victory, of which I have not room to speak particularly.

(γ) *John* i. 5.

(α) The *involving darkness* is in SS represented very justly as a *garment* or *covering*. And the *heathen* poets, and our own have subscribed to the *fitness* of the expression by using it; hence many of their *gods* or their *images* of the powers in the heavens have *flowing robes*—as may be seen in *Montfaucon*, &c. And it is certain there is a *natural fitness* in the *similitude*, for that which keeps things from our view is a *clothing* or *veil*. Then an unbeliever cannot deny that there is a *veil* in *nature*, yet placed here by the Lord of heaven. But if in our *idea* of this system a *veil* must have place, then I say, the like must be admitted into our *idea* of the *spiritual* system, if we would have the one a *copy* of the other. So that *nature*, hanging up her *veil* to our sense, by which we are kept from the presence of the *glory* of this world, is still commissioned to give us a *pattern* of that which separated us from God, and whose *figure* hung up in the *temple* and kept the people from the *divine* faces or *persons*. Yes, nature says, this veil of the crea-

that must be *rent* before we can have access to a *vision* of their bright countenance, or experience the blessed *change* from all the influence of the powers of *darkness*, to be *light* for ever in the LORD! strongly indeed it paints this solemn truth on the *sense*, that whenever the divine light visits man it must be in *darkness*. May none refuse to acknowledge this his *natural* situation, or unnaturally claim a *lustre* of virtues in his soul without the *light*: for whilst he is persuaded he wants *none*, he will never seek *any* to shine upon him, and never seeking, never find: whilst he thinks he has *no* veil before him he will never be desirous of its being removed.

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creation must be *bluish* (grey) *purple-streaked* and *red*, Exod. xxxvi. 35. as on the sun-rise, before we can see what is *covered*; as indeed this *veil* of our dark nature, by imputation in the flesh of *Christ*, was, *blue* with scourges, and *purpled* with bloody streams, before it was *rent* and *he* had free access, as our *surety*, to a vision of GOD and procured it for us in him by faith. How vain do the modern disciples of *nature* boast their *ideas*, whilst they disallow *any* veil being at *any* time between them and the divine light, and think to enjoy a vision of GOD without its being first *broke through*, not *by them*, (for what man can make *darkness* light?) but *for them* by a divine light. It is plain, they never went through *nature's* school, or else they had there read *Moses* and learned *Christ*: and though a most horrid attempt has been made to *eradicate* the prophetic plantation which supplies us so richly with fruits of Christian knowledge, (see p. 89 above in the note) though it has been in a great measure *neglected* and *cut down* by those who were set to guard it, yet GOD by *nature* makes it shoot anew its precious information. *Nature*, under GOD, contributes to *rear* the Christian, and to support him in his patience in these *last of times*.

Desire is formed and nursed up by a conviction that we want what we desire. Increase of the one heightens the other. It is this conviction makes the poor lost rustic, who has reposed his weary limbs on the heath, all wish for day. The painful sense of the severity of his situation spreads into every part of his trembling frame; the powers of darkness, and the whistling storm and driven rain bear hard upon him: the terrors of death are fallen upon him: fearfulness and trembling are come upon him, and horror hath overwhelmed him, *Psal.* lv. 45. But behold how these heighten his desire, how he longs, for what? for the light to lead him to a dwelling place (a). Whilst he reflects that all the storms are come over him; methinks I hear him say, *O that I had wings like a dove, then would I flee away and be at rest. I would ha-*
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(a) If *Psal.* lv. and other scriptural pictures of the distress of human nature in Christ, for transgression, shall be read and compared with this real exhibition in nature, the one will be found a lively copy of the other. And not less natural will his supplications appear upon this evidence in *Psal.* xlii. 3.—17, 5.—18, 28. — 25, 4.—27, 4.—38, 10.—60, 9. *Who will make me a Noah, lead me with comfort to Edom,* (אֱדוֹם the bloodied nature) till (I am) bloodied (as 2 Cor. i. 7. knowing that as ye are partakers of the sufferings, so also of the consolation.) For this was to be the means of redeeming the human nature, as the ruddy morn is the means of delivering the lost rustic from his darkness; and the expostulation of the Psalmist, *Christ*, whose nature was to be attuned to God, as the voice is, by being shaken, is natural, because it is what we should be led to make, if we were lost, desiring comfort till we came to the ruddy, blood-coloured morning, to the natural Edom.

Shew my escape from the stormy wind and tempest. Shew me the way, O Lord, bring me out of my distresses, shew us thy light. And is not his supplication suitable to his circumstances? For what should he look for but for the light in his darkness, for those *dwellings* that now appear indeed *amiable* to him? It is granted it is *natural*. But if it is so, then, let a man deny, if he can, in strange repugnance to *nature's* ideas, that it is natural in the *spiritual* system for the lost and bewilder'd *inward* man (and it is equally *unnatural* to say there is no possibility of a man's being thus distressed) to feel his unhappy situation, and oppressed with all the *powers of darkness*, to cry out, *send out thy light and truth to lead me to thy holy hill, and to thy dwelling. Shew me thy ways, O Lord, and teach me thy paths.* Let him refuse to own, if he can, in the face of this *evidence*, that it is fitting for the *inward* man to look for the *springing light* of life, as the *outward* man does for the *day-spring*. I say, if he can. For I would hope it will put a man under a pleasing *incapacity* of disallowing this part of his duty to see, that it is the *approved* procedure of the wandering shepherd, in the *present* system of things, to look for, and to be ready to receive, the sun beams. Because will *free-thinkers* object to the reasonableness of this, and mightily sensibly insinuate that their *GOD, nature, is merciful* and will not punish them for

for a little *obliquity* in their course, for a few *errors*, from the light? Let the *shepherd*, with a simple *natural* truth or two, enter the list against those confident disputants. “Boast, *says he*, as you will of *mercy* in the dispensations of *nature*, there are circumstances wherein man may be *lost*: it has been my case when I ventured to wander *without* the light in unknown pastures, and it must be every man’s. In this situation nature shews you *no* favour: here we are *punished* for our wandrings, we experience a *change* in the face of things, nor see nature throw its glad some glory round us, *exposed* and open to its storms. And what should I have sought in my distress? surely that which could work a pleasing change in my state, and object as you will to the absurdity of being *indebted* to the light, what could disperse my darkness but *light*? I sought therefore the amiable influences of the sun to shine before me, and by this means my frame was *restored* to a place in the light, (*b*) and *redeemed* from nature’s visitation upon my *transgressing* steps.” Here may be *simplicity*, but here is unaffected *truth*, not raised on some untenable *Hypothesis*, not dependent on some system

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(*b*) With what wondrous conformity to our natural *ideas* of things is it said of the *divine light*, Psal. xxiii. 3. *He restoreth* (returneth) *my* (spiritual and animal) *frame*? my reader must have observed, that nothing in *nature* can deliver the *body* from darkness, or the *seed* from its *death*, but the *light* of this world.

wantonly conceived in the mind, but evident to a demonstration in the system of *nature*. And why this visitation in nature upon the wanderer without the light? Why should he solicitously seek the morn to *blush* around him? See we not their designation to inform us, who can know *nothing* of the things of GOD, but by *representations*, or *ideal* exhibitions to the sense. Yes, we, that look beyond, though through, the *veil* of the visible creation, must see that GOD would *justify* the revealed dispensations in his *spiritual* and *scriptural* system, against the united efforts of infidelity; would convince us that *his face*, like the face of nature (*c*), is *against them that do evil*, that receive not the *light* and transgress. Talk they of *demonstrating* the will of GOD from *nature*? see how it gives us *sensible* demonstration of the divine proceedings towards *sinners*, and proves a *change* takes place upon them, for *transgression*. For, it is not *nature*, but GOD by *nature*, brings the *black* visitation upon *transgressors* from the light. This is plainly the course of his dispensations in this *visible* system towards the body: then what can a rational man conclude, but that

(c) See *Psal.* xxxiv. 17. — *Gen.* xxiv. 7. where the spiritual agent is *sent forth*, like the light (אור) before the face of the figure of Christ, — xix. 27. *standing before the faces of* JEHOVAH. *Levit.* xxvi. 37. *I will set my faces against you* — *Jer.* xx. 10. appear from hence to be *natural* phrases, or representations.

that such must be our *idea* of God's *spiritual* oeconomy, if he would take that which *nature* presents him? But surely this is the *scriptural* idea of the divine administration; so that SS and nature say, "He who is not clothed with the (d) *wedding garment*, the *bright robe* (e), prepared for us by the splendid *bridegroom*, the divine light, that (f) *rejoiceth as a strong one to run his course*, must be cast, bound in its sable chains, into *darkness* (g); at the same time they

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(d) Matt. xxiii. 42. (e) Malab. lxi. 10. (f) Psa. xix. 5.

(g) It cannot but give great satisfaction to the sincere enquirer for truth to see that the scriptural accounts can be vindicated against every venefarious imputation, upon the principles of *nature* and *common sense*; whilst we must lament that this *natural* evidence of their propriety, to which SS expressly refers us by its language, should have been so long and so unhappily neglected or overlooked, to the great growth of a most absurd and unnatural set of sentiments amongst us. For how agreeably to this *natural* course of things, doth the Prophet, *Isaiab* xlvii. 5. say, come into darkness, O daughter of the Chaldees, (who, like the babblers, *Gen.* xi. had transgressed from God's light, to set up the light of nature; their *ur.* (מל) ix. 11. Evil which disorders thy state shall come upon thee — thou shalt not be able to put it off; any more than thou canst approaching night. — It is hence too (the *Canaanites*) they who change their state and leave the divine light to idolize the ostentatious creature, were ordered, for our instruction, to be cut off from the light. See *Joshua*. And I would desire those, who impeach the *natural* fitness of the divine ordinance, seriously to consider, that they are at second hand finding fault with the *system* of nature, because here God constantly inflicts darkness on him that leaves the light; and consequently there is a *natural* propriety in his similar dispensations towards transgressors from the divine light. See pag. 67. why such men are not now cut off in the flesh; though they may rest assured, from the ideas *nature* exhibits, that they are *spiritually* cut off from the *divine* light as man necessarily, in the course of things, bringing himself into *spiritual* darkness, that turn from being

concur to prove it must be the *light only* that can *re-invest* our nature with the *glory* it fell from, to *justify* man's solicitude for its *rising*.

It is rational then for yonder wandering shepherd to look for the *light* in his darkness; for it is the settled order in *nature*, that the sun will arise upon every one in darkness, that freely offers himself. The shepherd is *certain*, on the present footing of things, that it will rise; and though he can only presume, with due submission, that God will not yet *change* the course of nature, yet *presuming* the continuance of its course, he is persuaded he shall be delivered from the *gloom* and receive the *day-spring*. For if God doth not *change* the present oeconomy in nature, the sun is bound under a befriending necessity to fulfil all the *desires*; all the *requests* of the bewildered rustic for its enlightning rays. How wonderfully has providential wisdom mechanized *nature* to minister to the wants of men! True he has; but is it not calculated also to declare the *glory of his kingdom* or *spiritual administration*. Doth not

this *influence* of God to glorify him, to be *influenced* by the powers of this world to serve it with divers *lusts* and passions. How otherwise God could have instructed the nations, who *refused* to take the idea from the *ordinary* course of nature, let the unbeliever tell me; and let him shew me a body *transgressing* from the light, and I will shew him nature's record of the excision of the *Canaanite*, of him that is *formed* or prepared to *resist* or *counteract* God, to *vary* or *change* his state, from being under the *light* to be under the (*137*) *cloud*,

this oeconomy in nature give us an *idea* of a like settled order in the spiritual world, in consequence of which another *divine* sun will rise, in the course of things, on every soul of man that pours out his heart to the Lord, as his outward man is open to the light. If we would boast *natural* representations of the *spiritual* world, we must conceive (b) a like determined dispensation of grace in it. For it is granted there is another *world*, and the word (i) whether applied

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(b) When we consider how the lost benighted rustic is led not only to *call out*, but, when he can no longer cry, to *desire* assistance, and how both his *desires* and *cries* are gratified by the rising sun in the present system of things, what a striking *idea* have we of that merciful dispensation of assisting *grace*, where not only our *cries* are heard, but our *desires* are fulfilled when we cannot *cry*, but must hold our tongue in pain and grief! nature also says, *JEHOVAH* fulfilleth the desire of them that look for him, he also will bear their cry and will save them, and evinces this to be the course of providence in the *spiritual* world, by showing us it is such in *this* system. For shall God do less for the soul than for the body? then fear not, but believe on nature's evidence, that the *divine* light will fulfil all thy mind and grant all thy petitions. *Psa.* xxxix, 1, cxlv. 19.

(i) Here I have the countenance of Mr. Locke, who says, Vol. 2. p. 2. "If we could trace words to their sources we should find in all languages, the names which stand for *things* that fall not under our senses to have had their first rise from sensible *ideas*." Indeed some, when they would apply themselves to an attentive consideration do *set their thoughts more on words than things*." — But words, "without applying them to the ideas they stand for, are nothing but *so much insignificant noise*," P. 7. — owing to mens learning them, before they know the ideas they stand for, "whence in discourse, especially in *moral* matters, where the words for the most part stand for arbitrary and numerous collections of ideas not regularly and permanently united in nature, their bare sounds are often only thought on, or at least very obscure and un-

plied to *this* or the *other* system, must convey the like *idea*, then this course of things must have a place in it; for a notion of a world without it, is an *unnatural* representation of a world. The lost shepherd then hath not so much reason to expect the rising *morn*, as the *benighted* soul has to hope for the divine *day spring*, to lay hold on its nature, with his sacred impetus, to prevent (k) its falling. For this *light* we must

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uncertain notions annexed to them," 91. — "This hath obscured and perplexed the material truths of divinity," 95. For "the use of words is to convey ideas." And "he that hath words without them, however put into discourse according to the right construction of grammatical rules, or the harmony of well turned periods, do yet amount to nothing but bare sounds and nothing else, 102." How justly this may be said of all the talkers against *Christianity*, appears in the course of these meditations and notes; where you see these unnatural notions, lately passed off as nature's currency, confuted on their own principles, and from the *ideas* their own expressions convey.

(k) *Uzza's* being smitten for laying hold on the *ark* when the *oxen stumbled*, has been greatly excepted against, as a very unbecoming and unnatural account of the divinity. 1 Chro. xiii. I beg a rehearing for the case. The *ark*, a type of *Christ*, in whose *heart* was the *law*, *Psal.* xl. 8. which was to be sanctified with blood, had been sent to *Bethshemesh*, the house of the light, in the tribe of *Judah*, in the light-projecting nature, as *Christ* resided in the house of the divine light; and thence it dwelt in *Kirjath-jearim*, the city of the woods, a place of rustling, exciting influences, winds, &c. as a wood is where it was, as we say metaphorically, in a word, as *Christ* was in this world, *Psal.* lxxxix. 13. poured out as an offering to God. *David* therefore, under the name and character of *הוהו* the maker of others to be beloved of God, as a figure of *Christ*, went to cause the *ark*, what was taken of *Jehovah*, to be reconciled through blood, (see *וה* or *והוה*) to go up from this place, this wood of a world. And they made it to ride (as we say of a ship) upon a new wheel'd cart from the house of *Abinadab*, as the nature *assu-*

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conceive, in agreement to nature, will certainly rise upon man and scatter his spiritual enemies, on the present footing of things, unless there should be a change in the *divine* agents: as our body must have *natural* light unless the *natural* agents change. But is there any change in the succession of the day to the night? that uniformly follows this, therefore picturing nature affords us an idea of the unchangeable dispensation of God in the spiritual world; nature bears witness of the immutability of its infinitely more permanent LORD, in its own continuance, whilst SS says, I, JEHOVAH, *change not, therefore ye sons of Jacob are not consumed.* Yes, nature, my soul, would report Jeremiah's solemn declaration *if ye could take away my dis-*
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med of God was made to be stirred by new *motives* on his course, from the fleshly house of the voluntary or volunteer FATHER (he that hath seen me, hath seen (the divine incarnate person) the father, in John xiv. 9.) to another house, as Solomon's glorious, 1 Kings viii. 1. And MY UZZA a person, like the light, impetuous and ANYO, his brother (יָרֵחַ) one with him, serving one father, (as the earth is united to, in, and with the material UZZA or light, Psal. lxviii. 35, cl. 1.) were the conductors of the new wheel'd carriage, wherein the ark was: to figure out the divine person UZZA, impetuous as the light (Psal. xxi. 1. Exod. xv. 13. Psal. xvi. 6. — cx. 2. — cxxxii. 8.) and the nature one with him, which were the conductors of the ark of his body upon new *motive powers*. Hence JEHOVAH is said to be a נָשִׂיךְ, a conductor, Deut. xxviii. 7. Isa. lxiii. 14. *who led them thro' the wilderness*, though JEHOVAH said he would not go with them, which shews there are more persons, or more JEHOVAH's, and which proves, because there is but one JEHOVAH, the personality in him. Before God and the ark of human nature, under such
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penſation of the day, and my diſpenſation of the night, that there ſhould not be day or night in their reaſon, if ye could alter nature's courſe and make it give you another idea, then alſo ſhould ye take away my diſpenſation to David my ſervant.

an intereſting direction, in a figure, it is eaſily conceived why David and all Iſrael ſhould play, in order to rehearſe the joy, with which the true David and the Iſrael of God, Chriſt, ſhould go before the perſons of JEHOVAH (יהוה) when under the like real direction of the ſpiritual Uzza or impetuous light in Chriſt. Such a rehearſal muſt have excited ſtrong deſires in thoſe who looked beyond the figure for the original ſcene to be performed, and that they alſo in him might be carried upon new motives under ſuch a heavenly guidance. With this joyful proſpect they came unto the *threshing-floor* or *extracting* place, where the ſeed, by *threshing*, is *extracted* from the chaff, as meat by *ruminatio*n or cud by *edu*ction from the ſtomach, or matter by a ſaw drawn up and down: they came to the figure of the ſuffering ſtate of the ark of the body of Chriſt, where the foundation of the perfected glorious temple of his body, like that of Solomon's founded in Araunab's *threshing-floor*, was to be laid. Whence Chriſt ſays, *I have been finiſhed* (and perfected by ſuffering) *by the threshing blow of thine hand*, inflicted to detach him from ſin (מגור) *Pſal. xxxix. 11.* therefore the creatures wherein the type of this *chewing* or *threshing* the cud, (or טיר) was performed, were held legally clean, *Levit. xi. 3.* as Chriſt was to be after the ſpiritual *threshing* ſhould be performed in him. And the patriarchs, &c. were to be נדדים *ſojourners*, perſons taken and drawn off from one place to another, travelling in one *tract*, then in another, to represent Chriſt (and them and us by the faith of him) drawn off from his father's houſe, *Pſalm xlv.* from ſin and the world, by ſuffering the *diſſecting* and *perfecting* wrath, whence he ſhould ariſe thus purely *extracted*, *Iſaiah xxxiii. 14.* *Who will be* נדד *extracted for us in the devouring* (or perfecting) *fire.* Hence too we ſee the high reaſon of their being commanded to be merciful to this *ſtranger* nature, of a different *tract*, which was amongſt them. But the hiſtory is ſomewhat more particular, it ſays, this figurative *threshing-place* was that of Chidon כידון the nature, involved in affliction, as a pitcher in the

want. But whilst nature continues, whilst we look through nature up to God, we must conceive as SS requires us, for such is nature's pointing idea, that the *divine* agents in the spiritual system, are, to the magnifying of their *unmerited*

the waters, by which we were to have *living* waters; or as the corn of the sheaf is bruised under the *threshing*. *Isaiah* xxviii. 28. And when the ark, the figure of *Christ's* body, arrived at this figure of his *suffering* circumstances, *Uzza* put forth his hand to apprehend or lay hold on the ark, because the oxen (*עֲדָוִי*) let or pitched it down, as *Jenebel* was thrown or pitched down, *2 Kings* ix. 33. And the fire of *Jehovan* was incensed against *Uzza*, and he smote him, for that he should put forth his hand upon the ark, and he died there for the use of the persons of *Jehovan*. From this state of the case it appears, *Uzza* had taken upon him the office of the *legal* priests by laying hold on the ark, and endeavouring to support it; the care of the holy things being left to the *Levitical* priesthood. An excepter may say, "it was an act of kindness in *Uzza*." I grant it was, for he took upon him to do what the *Levites* did not in favour of the ark; but there are acts of kindness which a man cannot do in common life without guilt, and such was *Uzza's*; he knew the law, and this law put the ark under the direction of the *Levitical* priesthood, tho' all the circumstances the ark should be in were foreseen. Therefore he knew he was superseding the *Mosaic* dispensation, and interfering with the divine purpose and institution, when he assumed the care of the ark; and attempted to take it from under the service of the law. But none could do this without incurring and suffering all the heavy penalties of the law, because none could break in upon the *Mosaic* dispensation, without contracting guilt in the attempt. Nor could any supersede the *Levitical* office, that did not die, and fall a sacrifice for refusing their ministration. Whence I conclude, that *Uzza* justly suffered death for attempting to supersede the *Levitical* service: though he contracted his great guilt by an act of benevolence. Thus is the fact to be justified, if we consider it only in its *literal* sense: but if we would not put asunder what God has joined together, we must look thro' the literal to the *spiritual* sense. The preceding part of the story of the ark's being brought to the *threshing* place is remarkable.

*rited mercy to man, in like manner pleasingly interpos'd and bound to visit distressed human nature with divine light, or to change themselves, that we might have strong consolation who have fled for refuge to the hope set before us. Ama-
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markably figurative of that scene of suffering which *Christ* was to be brought to. The subsequent particulars therefore relate to some like particulars which occurred when the ark of his body entered upon this scene of suffering. And first, the *oxen* let it down, or pitched it down. In order to understand this scriptural representation of spiritual things, my reader must observe, that *oxen* were allowed emblems of the fire of the sun, which was used to figure out to us the wrath of God (see note on the *ox*) and then he will see the wondrous propriety of *oxen* drawing the ark, which was a sign of *Christ's* body: human nature in him being, for man, subject to, and at the disposal of the God of vengeance, who is a consuming fire, and brought by him into a scene of suffering and trouble, beyond expression, as the ark was brought by *oxen* to the threshing-floor. Indeed the wrath was guided by the spiritual *Uzza* (a person impetuous like the light) and by his united nature (or *ANIO*) they had the direction of the wrath, and turned it, like the *oxen*, to themselves. But the wrath was to draw down the ark of the body of *Christ*, and therefore it is recorded in this rehearsal of it, that the *oxen*, the type of this fiery wrath, drew down the ark. Whatever then *Uzza* did represented some action of a spiritual one, impetuous, like the light, upon the falling of the body of *Christ*. And shall I ask what this action was? Was not human nature sustained in the suffering scene? Yes, *Christ* says, *Psalms* liv. 6. Behold God is a helper (U) to me, the Lord (director) is amongst the sustainers or upholders of my frame. 7. I will freely sacrifice to thee — *xxiii.* 19. O my interposing strong one, haste thee to help me (U) *Psalms* xviii. 18. *JEHOVAH* was my stay — 16. he took me — 31. thy right hand hath holden me up. *Exod.* xv. 2. he says, by *Moses* his type, after the figurative deliverance by blood, *JEHOVAH*, the man of war is my (U) strong one: 1 *Sam.* ii. 10. He will give the strong one (an *Uzza* U) to the king. 1 *Chron.* xvi. 11. Seek *JEHOVAH* and his (U) strong one — *Psalms* xxviii. 6. *JEHOVAH* is my (U) strong one and encloser. *lxxxviii.* 61. He delivered his strong one (*Uzza*) into captivity.

zing love, how amazingly attested to the sense !
 let the rustic, lost in the wilderness, place his dependence on the *unaltered* order of nature ; and let him comfort himself with the gladsome conviction that if the powers of heaven are not

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tivity. But was not assisting human nature, taking it from under the *Levitical* dispensation, from *under the law*, and doing what the *law* could not do, in that it was *weak thro' the flesh* ; what the *Levitical* priesthood could not do to save human nature ? Yes, when the spiritual *impetuous light of life* assisted *Christ*, it was *superfeding* the *Levitical* ministration, and setting up his *own*, as a much more effectual *ministration of the spirit*. And it is clear, the spiritual *Ux*, or *strong one*, laying hold of our nature born *under the law*, made him contract the guilt of it. Whence a species of *strong birds*, the figure of this character, was unclean, *Lev. xi. 13.*—Nor is it less clear that he could not lay hold on *our nature*, or supersede the *Levitical* service, without making the *figurative* sacrifices which sanctified the ark, of no further use, which could not be done but by his *fulfilling* the law, by the *sacrifice of himself*. Therefore though it was an act of the *biggest* benevolence, of the most *consummate* love in the *divinity*, the spiritual *Ux* or *strong one*, to sustain the man *Christ*, when he was *falling* by the wrath, to *redeem* it from the curse of the law, yet this *big* act of mercy brought him to *suffering*, to fall a *sacrifice* to the wrath of God and to *lay down his life*, 1 *John* iii. 16. So that *Christians* must impeach the *fitness* of the method of their redemption by God's taking our suffering nature, and laying down his life in support of it, or they must own the *fitness* of God's dealings with *Ux*, and the propriety of its being recorded to give mankind an *idea or picture* of the part God, our *strength* or *Ux*, was to bear, in *Christ*, when through his *transcendent* love he was to *fall* a sacrifice. How amazing is the oeconomy of celestial wisdom, that though *Christ* was not to be evidently set forth crucified till the *fullness* of time, yet, in the voluntary acts of men, exhibited him in *representative* characters to their eyes ! How observable is the *faithfulness* of God, that what he had thus *prefigured* to the life in representative persons, he as exactly *accomplished* ! hereby making *each* testament afford the *other* a most *stable* ground to erect our faith on. As to unbelievers, their

changed, the interposing light is *bound* to rise upon his body. May my soul ever rest its faith on the more *immutable* counsel of the *highest*,
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their exceptions to God's procedure against *Uzza*, for an act of kindness, fall of course, unless they can justify my *screening* a debtor from his creditors, under colour of *kindness*, unless I will pay the debt. And since they avow a readiness to adopt *nature's* idea of the course of things, let them see *nature* record the sacred story to the sense. For what *precedes* the earth in its course but (כס) the pouring out of the morning ray? and is it not then brought upon other *motives* *powers* than those which had carried it into darkness? doubtless it is, and thus it is upon a new (כלי) or carriage. And what goes before the sun, the *evacuator* of the *burned* rays, but the impetuous *light*? this with respect to us is *before* the solar *fire*, because it is *between* it and the earth. Then here is a natural *Uzza*, or impetuous light preceding the earth thus moved. But it is certain the earth could not be supported in its course, on the present footing of things, *without* the light, unless we will say it is useless. It is this light *laying bold* on the earth keeps it from *deviation* in its course. Then nature shews us an *Uzza*, an *impetuous* agent laying hold on the earth, bearing us, and *crowned* like the ark with *glory*, to support it, and to take it from *one* dispensation of providence to it, in the night, to *another* succeeding one, even, the day. But further doth this natural *Uzza*, or impelling light, *lay bold* on the earth without *suffering*? light is *smitten*, and to give us its *glorious* assistance, *dies away* from the sight. So precisely does *nature* in this system *represent* what we must conceive of the course of things in the *spiritual* system. So *conformable* is the scriptural account, (behold and wonder,) ye wise, to the *ideas* nature gives us. If therefore unbelievers will except against the *fitness* of God's dispensation to *Uzza*, let them know they cannot do it upon their *own* principles; they pretend to approve *natural* ideas of things; and they must have very *unnatural* ones to deny that God, yet by *nature*, smites *Uzza*, the material *light*, by *repercussion* of its rays till it *dies away*, because it *lays bold* on the earth to give it its assistance. Now if he thus *repeats* his dispensations in a *figure* to the sense, and attests their *fitness*; it is an insurrection against *SS*, *nature* and *common sense* to dispute the fact. It is throwing the soul *beyond* the reach of illustration and evidence, into *outer darkness*. May God keep us from such a *naturally* desperate situation.

on his *unalterable* oeconomy of grace; may I ever be solaced with this pleasing conviction, that whilst *the powers of the world to come* change not, the divine *interposing* sun of righteousness, to the praise of his *obliging* grace be it ever mentioned, is *bound* to shed his glorious influence round me, to *lift the light of his countenance upon* my soul. And may my dependence be stronger than that *shepherd's* on the light, in proportion to the more *interesting* circumstances of the *inward* man, and to the more *invariable* nature of the divine purposes. The shepherd's hope may be disappointed, nature is but a servant, and having *finished* its course, may like other creatures, cease to minister its assistance to man. For is it not plainly *unnatural* not to expect a change of the whole creature?—because let an unbeliever shew me a substance that changes not its condition of being. Therefore nature, in the *mutations* of the things which God forms, by her means, preaches her own *dissolution*; she exhibits in *idea* the counsel of God, the primary giver of being and forms, to work a *change* of his creation, and evidences in her peculiar and *striking* language, the prophetic proclamation: *the heavens, the disposing powers of this world (are) the work of thine hands,—they shall perish—all of them like a garment (as a fig from a fig-tree, Isaiah xxxiv. 4 יכלו) shall flow away, like a garment thou wilt change*

change them, and they shall be changed, *Psalms* cii. 27. Yes, she signifies her own destruction ; whilst by her own present continuance amidst the several mutations she occasions, she beautifully represents the permanence and stability of the God of nature and echoes, *thou art the same?* as I now stand, though the things dependent on me are *alter'd*, so be the variations I may undergo what they may, though the whole frame of nature *break*—*thou art the same, thou (art) HE, (אֱלֹהִים) thou art a being, still subsisting, the same to day, yesterday, and for ever.* And is not this a certain ground for consolation to the soul? or what but a full assurance of faith can be raised on so stable a foundation. *He is the same?* However thy outward circumstances be changed, they make no change in him nor put it beyond the power of his hand to redeem, he is the same, merciful to the believing sinner, omnipotent to dispel the cloud of guilt, and to visit thee with life-enkindling grace. Then trust not, my soul, more to to-morrow's sun, than thou dost to JEHOVAH. For if it is natural, if it is rational for the lost benighted shepherd to depend (1) on the rising sun : then it is
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(1) To ascribe our deliverance from the influences of the darkening world, and our life in grace and glory to faith, has been censured by human system-makers as a very unjust ascription. They are unwilling to think they shall be accepted of God, accordingly as they receive and profess certain articles or objects of faith ; on the contrary they imagine it to be of little

natural, it is rational for thee to rely on the salutary rising of him, who is *light*, far *more* resplendent, and who infinitely *more* faithful, *never disappointed* them that waited for him. Say'st thou this is *supposing* thy circumstances *similar*? No, it is not a *supposition*; we have found it a de-

little consequence what they *believe*, if they do but acknowledge the *being* of a God, and live what they call a good, sober, *moral* life. But I apprehend *such* persons have never had recourse to *nature*, to take her faithful *representations* on this head. For that man is a *dependent* on some *external* objects which support his animal life, is certain: the *outward* man cannot live but as it properly *depends* and *hangs*, as it were, on the influences of the day or night; 'tis this *connection* with and *reliance* on them that continue its being and life: it is carried and *borne* by them. And when the body has not a proper *dependence* on these influences, by reason of some *variation* in its frame, *diseases* and *death* ensue. Therefore it would be clearly an *unnatural* assertion to say, it avails not how the animal frame *hangs* or is *dependent* on the natural agents and in the earth, if it does but assent to their *being*, and live a *bealby* life: because this is supposing what can *never* be, namely, *life* without proper *dependence* on those agents that, under God, give it. Nature then directs us to seek a like *dependence* on the divine agents for life to the *inward* man, she demonstrates the absurdity of supposing *life* to God without it, because she represents it as the *sole* means of our obtaining the effect, namely *spiritual* life. For if we are to take our *ideas* from nature, the *inward* man is and must be dependent, either on the bright influential *divinity* or on the influences of *spiritual darkness* and the clouding world. He must *rely* on the one of them. And he will live a *saint* in the light, or wander a *worldling* on the darkness accordingly as he *receives* or *depends* on one or the other. For it is impossible, *in the course of things*, that he should live in the light, unless he has a proper *dependence* and *hangs* on the light. What then does SS require more than nature represents the *fineness* of? when it says, *believe on the Lord JESUS CHRIST, and thou shalt be saved*. ACTS xvi. 31. *Believe* יִאֱמָר *be permanent or continue* in JEHOVAH, your ALLIES, and יִתְקַיֵּם *ye shall have permanence or continuance*, 2 Chron.

demonstration drawn with God's hand in nature's volume, and that they whose souls or bodies transgress from an external light, are, and must be in darkness, and therefore are under a natural necessity of looking for the pleasing visit of relieving day.

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xx. 20. Revolve in JEHOVAH (as the earth does (גל) in the light) Psa. xxxvii. 7. depend or hang upon him (כסח) as fruits on the stem, as men in chariots, xxxi. 1. Numb. xi. 5.) For nature evidences that as the outward man, so the inward shall live by faith, by proper dependence on and continuance under the influence of the quickning Agents. Nature comments on the propriety and importance of our blessed Saviour's words, we will come unto him and make our abode with him. John xiv. 23. Whosoever shall confess that JESUS is the son of God (the divine allies) God dwelleth in him (as the light in the dependent body) and he in God (as the body in the light) 1 John iv. 13, 16. He that believeth not (and hath not the dependence) on the son (who is light and life) shall, or rather, will not see life: 'tis an impossible case. Give diligence then to obtain to your inward man a right faith, a heavenly-framed dependence on the divine agents, more than you would to have a frame of body dependent, as God has, (and not we ourselves have) made it, on the powers of this World. Nor be tempted to make that fatal experiment, with the deists, whether you can live without it: fatal, because disorder of mind and death will of course ensue. Of such moment is our dependence on the manifested dispensation of God's generating grace.

Hence we may see, with what aptness it is recorded, in the rehearsal of the great slaughter of the enmity by the true David or beloved one, that from Betah he took exceeding much brass, 2 Sam. viii. 8. For David, the beloved one, a figure of the beloved, Christ, smote the glorious helper (Hadad-ezer) the son of (Rechob) the enlarged nature (which was to be saved, by receiving the messengers of JESUS, Josh. ii.) smote a figure of him, who is the glory, James ii. 1. who was our helper unto death, who became, though God, the son of man, and by means of the beloved son, his human nature, was to be smitten for the Israel of God, and had the rule of our inflated puffed up nature, our Sobab (צובר). The time of the beloved's doing this was upon the glorious helper's going to

There are indeed creatures who take a pleasure in this *eclipse* of light. Though the descending shades, with their *black* oppression, have sealed up the melodious voices of the birds of the *day*; though they have flown *joyless* to the thicket, and perch, without a chirp, on the bend-

to satisfy his hand upon the river *Euphrates*, upon the figure of the streaming (נחל) branch of the divine Three, whom the *paradisical* rivers represented. *Gen. ii. 10.* How expressive is this *imagery*, not of human but divine composition! for see we not here the incarnate GOD, laying down his life for man, 1 *John iii. 16.* upon his turning or satisfying his hand, upon the streaming *Jesus*, the branch of the divine Trinity streaming water and blood? *John xix. 34.* Then, *ver. 4.* the beloved took of him one thousand and seven hundred *versen*; i. e. satisfaction in abundance, of what was spread against him, (like the morn on the mountains נחל, *Joel ii. 2.*—*Zech. ii. 6.* or as a horseman or rider is spread out on a horse, or as the cherubim spread out their wings). Upon this the *Syrians* of *Damascus*, a figure of the exalted or raised up nature of the blood-pouring body נחל, which bled in CHRIST, came to assist the glorious helper (Haddadezer); that is, the nature, which in us had been lifted up against God, making him, in his blood-pouring body, susceptible of various impressions, hunger, &c. and of various temptations, (for he "was" in all points tempted, like as we are", "yet without sin", *Heb. iv. 15.*) and so concurring with God against the beloved son. But *David*, the beloved, smote twenty and two thousand, a number expressive of the whole substance and change of the body of sin, which he bore, (see נחל and נחל). After which he put garrisons, a new constitution, and placed a host (like the *ANGEL* army of the heavens, which, by their influence, keep the things of this world in order, *Gen. ii.*) in the exalted, rising nature of the blood-pouring body, and, acting Christ in a figure, kept the body in subjection, amidst these pressing circumstances. In consequence of this subjection in the blood-pouring nature they became servants to *David*, bringing presents, as the subdued body to Christ, *Pf. lxviii. 30.*—*lxxii. 10.* Then it follows, *JANOVAN* was a *JESUS* or *SAVIOUR* to the beloved one, whithersoever he went, as he was to Christ, as our surety, after his slaying the enmity in his blood. So remarkable a propriety is there in the placing of every line, every word, every let-

bending twig; yet these *shades* and this hour of *darkness* have their admirers. For hark, a hideous voice screaming out its woes, with harsh grating accents it breaks across the darkness upon the offended ear. Do not its sounds express a sense of melancholy?--are they not peculiarly

letter in the *sacred* record; so judiciously is every shade disposed in this holy *representation* of the good things to come: by which means, whilst it discovers the *divine* hand that drew them, it infallibly guards them against all attempts to alter them. But to proceed: David, the *beloved one*, took the *shields* of gold, *תבואה*, SELTHI, what was drawn out or forth, in order to cover or involve or invest or be imposed on them, as flame is drawn from the fire to enfold or involve what is put into it; tho' it had not this effect on the persons which were put into the furnace. Dan. ii. 32. He took a figure of the endowment, of the gold tried in fire, of the shining righteousness of the saints, which bears the image of the divinity, through fiery wrath, and is acceptable in the spiritual system, as gold is in this world, for the payment of our spiritual debts to God. He, representing his victorious Saviour, took the shields of faith (the golden righteousness that is by faith) which were interposing shelters to the servants of Hadadexer, the glory, the helper (see note on Gen, vol. III.) For this righteousness and this only is their everlasting security. In the next place, we read the beloved one, after he had obtained the victory and had taken those endowments in his person, carried them to Jerusalem, the inheritor of peace. This was to rehearse before the eyes of the spectators, and to give us an idea of the beloved son, the human nature of Christ, taking the divine shielding endowments in his person, after the subjection of the exalted nature in his blood pouring body, and of his carrying them up to Jerusalem which is above, where there is peace for evermore. After this it follows, "and from the dependent place (Betah) and from the secreted place *תבואה* (so called, doubtless from their situation) the king, the beloved one (David) took brass"; insinuated matter, an exceeding great quantity, which received the insinuating light, and from its similar colour was made sacred to it by idolaters. Nor could the effect of the victory of the true beloved, Christ be better signified to mankind, as his conquest over the enmity in his flesh

liarily adapted to this gloomy dismal state of nature. It is a screech-owl, from her darksome haunt, hardly respiring the imbibed air in her boding out-cries. She cannot, with the feathered choir, sing in the *radiance* of the day. She knows none of their sprightly harmonious

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flesh was to be followed by his taking the *investiture* of God's accepted servants, so it was also to be followed by his *taking* what *brass* was a pertinent sign of, namely, all the *sinuous* nature, which was insinuated into, as brass by the light of the world, and by which many divinations or *investigations* had been wrought; (see page 76. (c) all the *serpentine* nature, Gen. iii. 1. which was to be *lifted up* and crossed for the *healing* of the people, Numb. xxi. 9. and to be *broken in pieces* by one, under the name of *Hezekiah*, the person *upheld of the essence-existing*, the figure of *Christ*, whose life, like his, was to be *restored*, so that he should *go up on the third day*, 2 Kings xx. But where was it to be *taken*, as a prey? in the *human nature* of *JESUS CHRIST*, whose *flesh* was to *rest in dependence* or for a *בטח* Psalm xvi. 9. *Betab*, and which was to have a *כִּרְיָת* *secreted* and so be *כִּרְיָת* *Berotbi*, *secreted* and separated from sin. Therefore no colouring could be better used to give us a *picture* of this, than (*David*,) the *beloved one*, (after the *slaying* of the *enmity* and winning the *investing shields*) taking an exceeding great quantity of brass (the matter which, because it is *perwaded* by, was held consecrate to the creature, the *light*,) from *Betab* and *Berotbi*. To any one who will be at the pains to consider the import of the names and to compare the *copy* with the *original*, it will appear to be executed in a most *masterly* manner. To instance only in the placing of *Betab* before *כִּרְיָת* *Berotbi*: for the *brassy*, *sinuous*, *serpentine* body could not be first taken as a prey in our nature, by imputation in *Christ*, considered as in a *secreted* state, as in a *Berotbi*, previously to its purification from sin, previously to its being taken, it was to *rest in hope*, *בטח* in *Betab*, in a *dependent* state; only he that hath *this hope purifieth himself*. So the *brassy nature* was to be visited as in a *Betab*, in a *dependent* state, before it could be visited as in a *Berotbi*, as in a *secreted* pure state: and accordingly in the *representation* of this saving scene it is recorded, that *David*, the figure of *Christ*, took the *brass* first from

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variations raised by the *light* and chanted on its approach. When she speaks her *frantic* language, it is under the influences of the night. The grove, whose verdure is set off by the *striking* rays, has no inducements for her; the delightful views, offering themselves with the strong-

Betab, a *dependent* place or state, and then from *Berosbi*, the secreted place or state. How observable is the harmony, and *connexion* in this design! surely we must see and own the *band* of the all-wise God in the conducting of this *significant* scripture. Indeed to treat the *bisforical* part of the holy writings in this manner, may have the usual sentence of *vagarie* and a *visionary misconceit* passed upon it by men, who searching not for *wisdom*, for the *spirit* of them, as for *bidden treasure*, Prov. ii. 4. are content with what the *surface*, the *letter* yields, with the *superficial* sense of SS. Nor shall I wonder at it: he who breaks not through the *surface* will never discover the *golden ore*, and will laugh at all those who acquaint him of it, if he is determined not to have the ground *broke up*. But as it is a man's *interest* to make a proper search into a land which bears plain *indications* of the ore under it; so when the SS expressly declares the *law* to be *spiritual*, Rom. vii. 14. and says, that *whatsoever things were written before-hand were written or graven before-hand* (πρὸ γράφον) *for our instruction*;—that we might have *hope*,—Rom. xv. 4. when *Christ* and the *apostles* expressly apply them as such, Luke xxiv. 45. 1 Cor. x. &c. it is the *christian's duty*, it is his eternal *interest* to investigate the *spirit* of the SS, and to pursue the rich *mine* of the treasures of the *deep-laid* wisdom, which they have *opened* for us. To persuade the humble disciple to *give over* this search and to rest in the *superficial* sense, which may be *run over* without profit, is similar to his counsel who should advise the proprietors of rich mines not to *sink* any further for the ore; but to rest in what they find on the *surface*. Whether any *deist* who was possessed of plentiful *ores*, even of *lead* or *coal*, would not *sink deep* for them, need hardly be questioned; therefore it can never be deemed *unnatural*, upon his own principles, to treat the *spiritual* works of God, as men daily deal with the *natural* works of God in order to come at their *contents*. And I hope they who are more *eminently* obliged by their profession to *expound* and to *open* the SS,

Luke

Strongest demonstration to the sense, have no influence with her : this determined *recusant* of the light drops her inner tegument over her eye, and *winks hard* against them. Secluded from the vocal communion, she seeks the wilderness and chuses some *impervious* shades, some *dropping* ruins of a desolate edifice, some ragged walls overspread with ivy for her haunts. Her companions are the *raven* croaking from a tottering precipice, the frog crawling along the nettled path amidst the *mouldring* stones, the lurking *serpents hissing* amidst the bramble brakes, whilst the wild shaggy beasts rush from the forest-covered caverns and roar in the barren hollows round her. Doleful habitation ! how full with horror should we be, were we to have her resi-

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fidence !

Luke xxiv. 45. after the example of the adorable JESUS, will no more throw out their reflections on such researches, unless they mean to act in repugnance to *nature*, and to disallow the *fitness* of following CHRIST. Let christians shew me a man taken and accepted by the light of life, through his dependent faith on him, and I must point them out brass, a sinuous serpentine nature, which was lifted up to the *insinuating* light of this world, taken from *Betab*, (or the dependent one) by *David*, who projects his love to us.

GOD mercifully dispose us to acknowledge ourselves in the hands of *Christ*, by resting in *Betab*, a *dependent hope*, that we may be of the number of those vessels of *brass*, into whom the powers of this world had insinuated themselves, and which are dedicated by the *boly-making* JESUS to JEHOVAH, to imbibe his penetrating light. So shall we, like the *brass* used in the temple, but more *expressively*, reclaim the penetrating *investigating* power in the spiritual and material worlds to JEHOVAH, and not place it with idolaters, under the name of some *projectile force*, in the heavens, (see 1 Kings xii. 16, &c.) or in any assuming spirit of man,

fidence! yet this situation is her choice, not more
 dismal *without* than it is impure *within*, for o-
 ther birds, averse to uncleanness, discharge their
 natural excrements without their nests, and in-
 dustriously remove what falls from their impo-
 tent young. But this idle friend of *abominations*
 discharges it in her haunt, and is unable to re-
 move it afterwards, because of its being fluid.
 Amazing instincts of foul enmity to light and
 purity! What abhorrence of such depraved in-
 clinations does the first sense of them excite in
 our nature! But why does nature exhibit in
 her scenes, such an aversion-raising bird? why
 flutters this out-cast of the day by our win-
 dows? or why sits this excommunicated of the
 feathered choir, with notes full of grief amidst
 this horrid scene? Is it only to alarm our silent
 moments and to introduce a disagreeable variety
 in things? no: this unclean, this hateful bird
 lives but to teach thy *soul* a lesson thou canst
 only learn under her informing accents. Nature
 is one grand complex *idea* or *representation* of
 another spiritual system, and every part of that
 one points to its *correspondent* scene in this o-
 ther. Unbelievers allow us to frame our no-
 tions of spiritual things under her direction.
 Then this dismal exhibition is not the only one
 of its kind, it leads us to *another*, much more
 melancholy; for if we would have natural ideas
 of the spiritual system, a *similar* scene must have

a place in it because this has an evident place in nature. To bring us to the knowledge of it, the creature offers to be our guide, and only wants us to transfer what we perceive in this system to the spiritual creation, and to look in the *glass* she affords us in herself. With thankful tribute for such a way through *nature* up to truth, let us attend nature's representation. Mark how she shews in strong characters, in the owls, those *spiritual* beings, who seek *spiritual* darkness, and will not receive the *light of life*. For give the owl a will, a choice, and you make her a natural infidel ; that because she never saw the glories of the sun, will not believe she can be profited by it, and therefore will not open her eyes to its radiant influence—I take no pleasure in calling *names* ; I would only shew men the natural characters which are *invariably* fixed on persons in certain circumstances, with a view to guard us against incurring them. And does not nature then in this bird of night carry the mind with great propriety to behold another species of owls in the other and spiritual system, other infidel *recusants* of a more effulgent light, who, because they never perceived its more striking *illuminations*, will not believe they can e-duce any advantage from them, and therefore perversely shut the *eyes of their understanding*
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and wink hard (*m*) against them? Does she not shew us those men who take a pleasure in that hour of spiritual *darkness*, which induces heaviness of heart on the children of the light? Does she not picture to our sense those senseless creatures, that (*n*) *resisting the SPIRIT* whilst they speak,

(*m*) How can we but admire the natural beauty of the scriptural representations of darkness-loving men, or how avoid being struck with the *consistency* and *fitness* their characters are drawn within the inspired writings? We have an instance of it in 2 *Pet.* i. 9. where he who receives not the illustrious graces of the *sun of righteousness* is said to be *blind*, and as the cause of his wilful blindness, to be *μωπαλῶν* one who *winks hard* and shuts his mental eye close against them. For as it is the known natural property of this bird of darkness to do the like, so it is with great reason made a part of the *character* of these men *who love darkness rather than light*. Such cannot bear the light, and therefore it is but *natural* to conceive them to shut it out, as we find by experience they do, to *divert* it from them by any amusement however trifling.

(*n*) My reader may have remarked with what difficulty the air is drawn in by the owl, and what a force is put upon the air in her respiring it. There is in her a constant resistance, a continued striving with the spirit of this world. This indeed is constitutional in her. But trivial as this phenomenon may seem, it justifies the fitness of the name divine wisdom has given her, calling her *נרשף* one that will be *flighted* or *blown around* by the air, as she flies around old buildings, or one that will *blow* (out the circulated air) as we are apt to say, when we breath with difficulty: which is the reason of the formation of the noun with the sign of the third person future. Nor less does this seemingly inconsiderable occurrence manifest the propriety of representing those, who reject the divine light, as men with whom GOD'S SPIRIT strives, *Gen.* vi. 3. as *resisters*, as *grievours* of the long-suffering SPIRIT, *Isa.* lxiii. 10. as men who have contracted such a *frame* of mind from the fashioning world, as suffers not the word or Spirit of GOD, as St. Paul beautifully expresses it, to have its *free course* amongst them, but *perverts* and *wrests* it. Would all unbelievers and they who, under the name of *Christians*, blas-

speak, scream out their blasphemous language to
 our wounded ears, language which, like the owl's
 voice, expresses the dismal blacker state they are
 in. Yes, the owl rehearses but the infidel's
 part in the spiritual system, whose tongue is not
attuned to the eternal day-spring, nor sounds
 the tribute of grateful thanks to his *rising*; who
 utters his words but under the influence of the
powers of darkness, and whom the *hymning*
 saints as naturally excommunicate, as the fea-
 thered choir do the hideous bird of night. In-
 deed some well-disposed persons may have won-
 dered why the *light of the gospel*, if it is so bright-
 ly influencing, so strikingly evidenced as we
 propose it, should not be welcomed by all; they
 may be astonished to see so many, who carry a
face of wisdom, treat it with disdain, as having
 no charms for them, as discovering no scenes
 worthy their notice, led perhaps to think men
 of such genius could not, and would not stand
 out against it, if there really was a *regenerating*
sun of righteousness *shining* on the intellectual
 world. But though many, who outwardly dis-
 cover an uncommon *sagacity*, reject the light of
 the glorious gospel of CHRIST, yet shall this
 be

blaspheme or misrepresent the Christian doctrines, or coun-
 teract the influence of the spirit of God upon their hearts and
 lives, would they, I say, consider this, they must see their
 own *picture* and that of their own destination, if they *abide*
 in their unbelief, and will not come to the divine self-subsist-
 ing light, JEHOVAH.

be a reason why we should disallow it? no: for is it not equally astonishing that birds who have all the aspect of *sagacity*, should not be sage enough to distinguish between the beauties of the day and the horrors of the night? And therefore we might with as good reason think there is no *sun* enlightning the universe, because these fly from it, as to conclude against *christianity* because the *owls* of the *spiritual* system refuse it. Say men, we know and see the sun in nature? Why Christians know and see as in a *glass*, by nature, the sun of righteousness *shining out* in the spiritual world. For an *idea* of a world *without* one is a very *unnatural idea*. Then rather, my soul, consider these *recusants* of the glory of GOD, as *nocturnal* witnesses of the *natural* propriety of the scriptural representation of the spiritual system. Because conceive we what we may of such a system, in order to be conceived according to nature's *pattern*, there must be (o) *similar* darkness-loving spirits in it.

(o) Does it not appear from hence, that it is the voice of nature as well as SS, Mat. xviii. 7. however it has been unwarily censured, that *offences* or what causes *falls*, upon the present footing of things in both systems, *must needs come*, tho' they both denounce *woe* to that man by whom the offence cometh. How great the *woe* is, is finely expressed by its being said to be *more expedient* for such a man to have had a *millstone* suspended on his neck, and to have been *plunged into the very depth of the sea*. For this would but end in a *natural* and undeserved death; whereas by *offence* to his brethren, by laying any *stumbling-block* in their way to catch their souls, he

it. Here nature demonstrates you will find minds that have no sort of taste for the lustre of the amiable righteousness of GOD, for this heart-inflaming love, or the never-fading glories of the kingdom of grace, manifested by the divine light: minds that like not to dwell amidst the *trees (p) of righteousness*, amidst the souls on
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he draws a *stone*, a weight upon his guilty head, much more oppressive, even *Christ*, with his omnipotence to immerse him in all the unfathomable depths of trouble, *increasing* as he sinks.

(p) So *regenerate* souls are fitly described, because, being set in this world, as *trees* in the earth, they are supplied by it with apposite *ideas* or *representations* of divine things, as so many vegetative materials, to enable them like the trees to *extend* their desires, and *grow up* under the *seasons* of grace, towards heaven. Earthy *visible* objects, believed to be the *evidences*, *Heb. xi.* or manifesters of spiritual things in a *figure*, being what we are rooted in, as the Apostle words it, with the exactest agreement to the course of *nature*. For how men should grow up in celestial knowledge and god-like attainments, without some external *earthly medium*, to furnish them with *assimilated* matter, for this end, without being rooted amidst the matters GOD hath *assimilated* for this important purpose. *Hos. xii. 10.* I would leave to the decision of *naturalists*. They may easily determine it, by having recourse to the divine dispensations in *nature*, where they will ever find a *tree* ascends to the heavens by means of its receiving the *assimilated* earthy matter, and by no other method. When they thus take the sense of *nature*, and not before, I shall expect men to cease excepting against the *fitness* and necessity of GOD's using and man's receiving of *similar* matters, dispersed throughout SS and nature in order to their *growth* in the knowledge of GOD in the *intellectual* world; then, and not before they will cease to be indifferent about these *similar* matters or similitudes, and to propose, not without guilt, what they call a *plainer method of teaching*, without them: because they will see it is an *abuse* of language to call that a *plain* way to an end, which SS and common sense demonstrate to be all *impediment* against

whom he richly shines like vegetative beams of his mercy : they may be loaded with the beautiful *fruits* of the forming spirit, (q) their flowering

against our attaining divine science, for as much as it lays not through *ideas* or representations to things otherwise *unattainable*. May God dispose all to recover this *sense* of things that being trees of his planting, and receiving his *similitudes*, he may be glorified in us, bringing forth *fruits*, not to the feeding of pride, but to the praise of him who hath created us in Christ Jesus unto good works, which are by him to the glory of God. May we have this evidence of our being his Israel, by having our station in and amidst this *ideal* exhibition or representation of this divine economy, this *צל* shadow of good things. For to convince us this is the way of God's people, it is recorded, that Israel in their way to the promised inheritance encamped in Salmonab, צלמון the appointed shadowing place. Num. xxxiv. 41. Before they arrived at פון Punon, the view or vision; the figure of the vision of spiritual things, which they should only obtain by the way of Salmonab, the appointed shadow of them. See more in the note on the tree.

(q) Under this figure the works of the soul or body which the regenerate nature works out, are represented to us in Psal. lxxii. 16. Prov. xi. 30. The aptness of such similitude is easily inferred from the former note, for if Christ and his members are justly called *trees*, then what each produce are as *pertinently* stiled *fruits* : and for this reason also, that the produce of him whose mind is framed of God, is not his *originally*, any more than the *fruits* of a tree are produced by any *inherent* vertue in it, but is prepared by the divine agents to accompany a Christian frame of mind, as *fruits* are by the natural agents to grow on certain matter framed into trees. Hence St. Paul's reasoning, Eph. ii. 10. Phil. i. 11. like his Lord's, John xv. appears full of consistency. For it is an impossible case in nature that a man should be *fruitful* in love to God and man, without a certain *frame* of mind prepared of God as a *tree* to yield them. Nor is it less so, that any, in either *system*, should have an *inherent* power of yielding them, without respect to their being *planted* in a *fertilizing* nature, that of Christ, under prolific seasons. So that we may see, however *indifferent* men are about their principles, or the turn of their thoughts, that only heavenly-framed Christian principles can in nature produce Christian works, the *fruits* of the life, which is not at all

ering hope may be full of immortality; they may have *all* scripture and nature *clear* as a summer's day, pouring forth their *illustrious* evidence to establish their faith, and to set it off in all its beauty of truth, with all the present and future emolument it brings to the happy possessor.

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all by a *Seneca's* moral lectures, but by *the faith of the son of God*. See the 13th article of our church, which appears to have acted with the highest reason, when she determines all works done before the breathing or inspiration of grace, to have the nature of sin: for how can they be *fruits of the spirit* which are not the produce of the *spiritual plants of God's framing*? no more than they can be *fruits that grow not on the trees God by nature has raised*: such are justly said to be *barren and fruitless*. A further reason of their works being called *fruits*, is because they manifest not the efficacy of the voluntary *instrument*, the creature, any more than *fruits* do that of the *tree*, but the energy and efficacy of the operation of the *divine agents* in the regenerate branches of the *root of JESSE*, the self-existent nature, *JEHOVAH*. For Christians freely work, but SS and nature here say, it is *God that worketh* in them (*εργαζεται*) by his *divine energy*, to *will* and to *do or work*. It is our part to have our minds first *framed* by the *divine agents*, as the *tree* is by the *natural ones*, that we may have his testimony confirmed by our fruitfulness; different indeed, as that of *trees* is, according to the measures of prolific grace and of our capacities or designations in the *Christian and spiritual system*. I am aware indeed that some, like *Naaman*, the figure of the *collective or complex body of the people*, may question whether *Pharpar* the figure of the *fruits of human nature*, of the *branches of morality*, is not more effectual to the healing of their *leprous nature*, than all the waters of *Israel*, than all the *purifying means that flow from the Israel of God, CHRIST*, the *fountain opened for uncleanness*, 2 Kings v. 12. But I hope we shall never absurdly think the *fruit* can be good, till the *tree* is made so, and much less that being *unclean* itself it can *cleanse* what it rises from. I would on the contrary, wish every of my readers to take the *servants or minister's counsel*, to consider whether if the true *Elisba*, that is, "God the Saviour or JESUS," had required a *greater thing* of them, they

Yet, whilst reason from *nature* shall be approved, must we not according to nature expect to find *creatures* of such a turn of mind, as will not permit any evidence, the most conclusive arguments, the most striking demonstrations of SS, nature and common-sense to intrude upon them? men, who admit the fleshly *tegment* of their lusts, and the darkening, interposing *veil* of sense (*r*) to prevent their intellectual sight? who, fastened by these worldly attachments, never look through the blinds into the *spiritual* world, or at the situation their souls must *naturally* have in it? Yes, in this system also there are beings that love to abide in the *wilderness* of their nature, amidst all its thorns of offence, (*s*) in a fleshly nature, that like

they would not have done it: and he only hath said to you, *wash* in the waters of the true *Israel*, (*Christ*) wash in the waters of the nature, *pierced* that they may flow, and be clean. For I will engage them, with *Naaman*, their figure, a happy issue, even their renovation in CHRIST JESUS. I will promise them they shall with him as solemnly acknowledge, after a blessed experience of the saving-health, that there are no ALIEN, no divine *interposing* allied persons in any place, but in the true *Israel*, no GOD but in CHRIST JESUS, *ver. 15*. I will insure to them, when they, like *Naaman*, supplicate GOD to forgive *recollected* sin, *ver. 18*. that they also shall have the comfortable response, *Go in peace*, *ver. 19*.

(*r*) Consider, 2 *Cor. iii. 15*. and *iv. 4*. in this light, and they will appear accounts full of the greatest *propriety* and fitness. Nor less will the *prophetic* descriptions of the *callous uncircumcised heart* and *ear* of them who turn from the true light, discover a nice conformity to the *natural* characters of darkness-loving creatures.

(*s*) Hence St. Paul's representation of these blinded persons in the spiritual system, *Heb. vi. 6, 8*. together with the *prophetic*

a barren ground, resists, and therefore is desert of every good fruit of the spirit (*t*): beings that chuse to dwell under clouding guilt and the oppressive powers of distressing darkness. Nature tells us, that a beautiful temple of body renewed in knowledge, built up in CHRIST by the constructing spirit, and bearing in it, like Solomon's temple, the adorning image of the divinity, is not their delight. For see here those spirits that reside in the dropping fallen body of sin, and in the ruins of the heaven-built house of GOD, desolate, (*u*) forsaken of its celestial ha-

phetic appellations of them, are proved to be the voice of nature. And I may venture to call upon an unbeliever to speak of himself or another as an offender, as one that wounds the person, character, or substance, or excites, or provokes, or stimulates his mind, without an allusion to his being a briar in life, or a thorn in the side of others; so that Israel, the figure of Christ's people were justly represented to have briars and thorns in their sides, Numb. xxxiii. 55. to prove them, in order to denote what we painfully experience, the offence that would be done against Christians, by the world, the flesh, and the devil.

(*t*) This is not only the idea nature suggests, but what the SS give us of some of the spiritual creation, namely, that they are barren and unfruitful, because they resist the spirit: and do despite unto him, or insult him: ἐνυέρισται it being an impossible case in the nature of things that any should beset, that did not, by some temper of heart he had contracted, resist the operations of the quickening spirit or seasons of grace in and upon it, as some soils do the natural seasons. Heb. vi. 8. x. 29.

(*u*) It is worth our while to observe, how GOD by nature guides us up to divine representations; for SS describes the men that shut their eyes against the light, as men that are desolate and in ruins, as in a fallen state, full of breaches, unbuilt up, without edification or knowledge and forsaken of JEHOVAH. See Isaiah i. 7. v. 6. xxx. 12, 13. And let

habitants and exposed to every destructive impulse of the powers of darkness, *within* some *by-*

let examination decide whether such as will not receive the divine *light*, discovering all the beauties of the *spiritual* world, are not men whose minds are never viewed for *re-*
pairs, whose sense of things is not such as the divine *architect* by his *word* and *works* would have it to be, but wants much *edification* (תבונה) for its assuming its original *frame*. 'Tis pretty clear, the rise of men's enmity to the divine light of the word of God, preached unto them, is owing to their consciousness that it will discover the *disorderly* thoughts and actions they *abide* in, and requires them to be *framed* after the divine model. And I think it appears that this is quite different from that of the unbeliever, his unbelief being wholly grounded upon a set of *ideas* complexed in direct *re-*
pugnancy to every divine and natural *representation* of things. As a further specimen of this, I need but desire my reader to reflect, whether it is not as *unnatural*, as it is *unscriptural*, to affirm we can have *fellowship* with God, unless we *walk* with him in our ways and *entertain* him in the earthy tabernacles of our bodies: and whether fashionably resolving this, as men do other SS into a mere *metaphor*, without retaining the *idea*, will make the above assertion a bit the less *rational*. For surely to have *fellowship* with, or the *company* of any persons, necessarily implies, our *walking* with them, and *entertaining* them in our houses, and if it does, to have constant *fellowship* with God, is to conceive of him as one whom we *walk* with, as one that *resides* with us, as one who *dwelleth* in our bodily tabernacle, as God says, with very expressive propriety, *I will*, (ἐποικνεῖω) *inhabit* (ἐν) in them and *in-*
wardly walk (ἐμπεριπατήσω) Heb. vi. 16. After such an interesting promise, let us see we are *built up* in the faith, *entertain him* in our hearts, and *manifest* the efficacy of his power in our lives, knowing that he *walks* with us, mighty to save, in all the temptations, in all the afflictions of his people. Comfortable is the reflection in those trials, more so in the hour of death, and how unspeakably so in the day of judgment. For if God is for us *what* (τί is or can be) *a-*
gainst us. Rom. viii. 31. Thus only shall we avoid the *cha-*
*ra*cters of darkness-loving spirits, by not residing in a ruined fallen nature, uninhabitable by the divinity, who, as the *na-*
tural agents only dwell in and quicken the body they form in the earth, will savingly dwell in no frame of spirit but those of his *own* forming in Christ.

hypothetic heap of *ideas*, which through neglecting to keep them up, by a due attention to *nature*, have *fallen* out of their original and *natural* range and *connection*, into disorder and *confusion* of sentiment. Nor less would *nature* direct us to the *soul companions* that attend those darkness-loving spirits. Certainly she represents to us, in the *raven* croaking from the tottering summit, another *raven-coloured* spirit that soon (x) *smells* out and mixes with the *dead* in sin and trespasses, preys greedily upon them, and *sits* a spiritual wickedness in *high places*. The *frogs* that leap from the fen, feed on corruption, and swell amidst the *hollowed stones* (y)

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(x) This property of *smelling* dead carcases or *dying* creatures at a vast *distance* is very observable in the *raven*; whence perhaps their flying round houses has been thought significative of the *death* of some of the family. But be this as it may, shew me a man *dead* in his sins, and not making all his efforts against the spreading *corruption* of his nature, and I may point you out what will, in the *course* of things, be a prey to the unclean spirits in the *invisible* system: so that it is with allusion to our *natural ideas* of things, that God by *Isaiab* ranks these *ravens* of the other system amidst the attendants on the *dead* in sin, who have shut themselves out of the *glory* of the spiritual world. Equally evident too is the reason of *Israel's* being forbid to eat *ravens* or to receive them into their bodies, in order to *signify* to them that they should not have *communion* with nor *entertain* those foul-feeding unclean spirits. *Levit. xi. 15.*

(y) This passage in *Isaiab xxxiv. 11.* has been thought not altogether agreeable to our sense of things; *line of confusion and stones of emptiness* is the translation given of it in our bible. But I apprehend it may be more sensibly rendered, *be* (God) *will extend* or *spread out* upon it a *line* or *substance* קו (קו) all in a *chaotic* state, or in a *state of confusion* (such as that

direct us to a species of unclean *spirits* that go up from the spiritual *lake*, and exult and swell amidst the ruined nature of men, whose minds and lives are not built up, as the heavenly builder constructed them, but are fallen, like the stones of a *once* stately edifice into *confusion*. They lead us to those *impure* and *loose-thinking* spirits that exalt themselves, with *proud-swelling* thoughts,

that of the earth and waters was previously to the formation) and *vacate* stones, which by coming down *vacate* a place of its inhabitants or beauty, and lie in a *hollow* state, in consequence of the confusion brought upon them. This was certainly the case of the natural *Babylon*, and this passage refers us to these her circumstances to conceive of the situation provided for the *spiritual* Babylon of this world, the place where the wicked have committed their abominations; namely, a *chaotic* state, and what should *vacate* it or *empty* it of its former grandeur or endowments, the *weight* of guilt and punishment, which should come upon it (as the strata of stone round the כְּרוֹ or hollow of the earth, *Gen.* i. 2.) and make the people *desitute* of the once idolized scenes of sense, to live in the finished *confusion* they industriously begun on earth. What confirms me at present in this opinion is, that the description of the great *Babylon* in the *revelation* of St. John, is given under the same figures. Thus (like a great millstone, which was cast into the sea) with violence shall that great city *Babylon*, (sinking with hardness of hearts under the weight of her sins and her judgment) be thrown down, xviii. 21. — in one hour she is made desolate, 19. alluding to כְּרוֹ. And besides, this account exactly tallies with our *natural* notions of things, for where people contract the characteristics of an owl, in the *spiritual* world, and hate the divine light, a place where *confusion* has begun, and where impending ruin and judgment fall, will be their habitation, as it is that of owls in this system. Nor is their *future* destination in the *spiritual* world any other than the *perfecting* of that life, which they entered upon *here*, in darkness and confusion. For as the *end* of the world is the *consummation* of all things as they are *then* found, it must be the *consummation*, or *perfecting* of darkness to those who reject *Christ*, the light, for evermore.

thoughts and words, in the fallen nature, into the highest opposition against the foot of the *son of man*, and yet exist but to be *crushed* under it or *swallowed up* in the lake (z). *Rev.* xvi. 13.—xx. 10. See we not also in the *serpent* hissing in the brakes, a picture of that *serpentine spirit* which lurks under stimulating sins, amidst the nature, *offensive* as the brier, from thence infuses its soul-killing *venom* and hisses out its deadly malice against man (a)? Nor less do the *snaggy*

U beasts

(z) What *nature* thus represents, SS assures us has an existence in the spiritual world; namely, a *lake*, where proud spirits must naturally be *swallowed up*. So that however men treat the notion of a future *lake*, as an unwarrantable fancy, they must either in repugnance to *common sense* deny there is such a place in this system, *appropriated* for the reception of such creatures, or acknowledge that to take our *idea* of the spiritual system from the *natural*; is to conceive of it as a system, where there is a *like lake* provided for *like* proud spirits, that as St. *Peter* remarkably expresses it, 2 *Epist.* ii. 18. *sound forth* (φθγγόμενοι) the contumelious, big-swalling words of vanity (υπεροχλα). May we be wise to *receive conviction* on this head, and ever avoid contracting that *exulting spirit*, which makes men swell against *Christ*: for let such see their judgment not more manifest in SS, than it is in *nature*, that they must be consigned to the *lake* or be *crushed* under the feet of this offended *Son of man*, under whose feet all things are put. 1 *Cor.* xv. 27.

(a) My reader will from hence see the propriety of the scriptural report, that there are creatures in the *spiritual* world that yield a poison, like that of *dragons*, *Deut.* xxxii. 33. or of *asps*; these answer to creatures of this kind in this world. *Psalms* xlv. 20.—xlii. 13. and are therefore used to give us an *idea* of them, *Psalms* lviii. 5. And if we consider the sacred records in this light, as applying *natural* images to picture *spiritual* things to our sense, with what fitness is the history of the fall represented? *Gen.* iii. 1. as conducted by a *serpent*. For this *enemy* of our nature, does not engage us *fairly*

beasts, that, athirst for blood, prowl with their various *devices* for their prey, give us an *idea* or *representation* of those more merciless beings in the *spiritual* world, who full of more horrid *excitations*, than the beasts of hair, like *wolves* or *roaring lions*, infest our earthy nature and seek

fairly and openly, but generally under *cover* of some favourite branches or shrubs in the hedge-row, and from the trunk of some *tree*: advancing by many windings it *twists* through the brake, and slyly *insinuates* its deadly venom, into unsuspecting man. Whence he finds, after an exquisitely painful proof, that however unbelievers cavil, there is yet in God's *plantations*, by instrumental nature, to the confusion of their objections, a *tree* $\forall$ a *container* of the *knowledge* of good and evil, by means of the *serpent* that from thence infuses its poison. For he presently *swells*, and after swelling is convulsed, till he loses his *animal* life, and thus attains a knowledge of what *good* (health) he has lost, what *evil* or disorder he hath induced into his frame, and what *death* he brings upon all the *latent* seed in his loins, to the glories of this world. And is not this an evil frequently sustained by the *body* in this system? are not men frequently *bitten* by them from under the root of some *tree*? then why shall we deny, a *bite* of this kind to have been given to our parent, in the *spiritual* system, from a like *tree* by a like *serpent*; when nature plainly raises in us the *idea* of it, and when it, on this account, is so *correspondent* with the notions she supplies us of the several incidents and circumstances of man. Whilst visible *nature* thus leads us to conceive of the dispensations in the spiritual system, whilst she justifies the *fitness* of human nature's being *bitten* and poisoned by a *serpent*; by demonstrating this is *still* a means of death to man, in the *present* œconomy of things; the *saved* records, (be they never hereafter mentioned, or read but with the hallowed attention due to *divine* truths,) the *saved* records, I say, testify, that as a serpent *bites* man from some spreading *root* in this system; a like *serpent*, a creature possessed of *similar* properties, *bitten* our parent nature by a *tree*. It testifies also, that this was done by like *windings* and *insinuations*: for the old *serpent* thus questions our nature, iii. 1. what hath the *allied* persons, indeed said, *ye shall not eat of every tree of the garden*?—in order to discover where

seek what unguarded creatures, what sheep straying from their spiritual fold they may devour, under the advantage of a spiritual darkeness. Methinks then nature still justifies to the *sense* the propriety of the *prophetic* description of the present and future state of those *lovers* of darkeness.

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where human nature was exposed and what *tree* was prohibited, and by this *tree* to bite Eve. By her answer he insinuated himself into this knowledge, and took advantage of the *inferior* nature, as a serpent bites the *beel* or *foot*; for she misreported the penalty, under which they were mercifully enjoined not to eat of the *tree*, by which the *serpent* would tempt them, and by whose *texture* such a temper was to be induced into the blood, as would *subject* them entirely to the influence of sense. She said, God had declared, "ye shall not eat, lest ye die," making the execution of the penalty *doubtful*, when he had peremptorily said, "ye shall dying die," without affording the *least* room to question it. The serpent therefore seeing there was a *way* for him into this *inferior* part of the nature, as into a *beel* or *foot*, joins with her doubts, nay more, boldly affirms in direct opposition to God, "ye shall not surely die;" and insinuates to the consenting nature an advancement to a *greater* share of knowledge, but an ever-avoidable one of evil, to be attained by the creature. My reader perceives how finely the character of a *serpent* is drawn: how he wound himself into *human* nature, and infused the *poison* of his *lips* in order to deprive it of God. And with as much *consistency* are the effects of the poison described: it *swelled* her into opposition and *raised* her lusts, "she saw that the tree was good, &c." and this *swelling* beyond the bounds God had prescribed (which is as hurtful, as turgid swellings in the *animal* frame) ended in introducing, *heterogeneous*, *unassimilated* matter into the *body*, and *nonconformity* to the divinity into the *soul* of the human nature, which the consequence of was *death*. Now than *this* account of the manner by which the *poison* of sin evidently *corrupts* the thoughts, words and practice of man, *entered* into the world, and *passed* upon all men latent in his loins, what can be more agreeable to the *natural* notions of things? Because nature shews it is *thus* poison is infused into the *outward* man in this world. Therefore no objections
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For with what conformity to nature doth the prophet place these children of *darkness*, these light-hating spirits for whom the *blackness* of *darkness* is reserved! Whilst he reports, *nature echoes* the proclamation, *Isaiah xxxiv. 13.* —that where these *owls* of the spiritual world reside, the *serpentine spirits* with the *old dragon* shall have their *habitation*, and the bestial crea-

can lie against the fact, from a notion of there being a want of propriety or fitness in it: because there is *as much* fitness in the *soul's* being poisoned by a *spiritual insinuator* or *serpent*, as there is in the *outward man* being poisoned by a material *serpent*. There is as much fitness in *Adam* the *head*, being poisoned by means of the *inferior* part of him, only because he would not, through his *natural* affection, his *social* love for her, lose this *part* of him, as there is in the *head* of a man's being poisoned by means of his *leg*, *foot* or *heel*, because, through his natural propensity to preserve it, he would not immediately *cut off* the part. The accounts are exactly correspondent with our *ideas* of things in this system. And though men have laughed "at their being damned for eating of a tree," because they consider not, that it was as I could shew, and as the name imports, a *sign*, yet let them know that it is still God's dispensation by nature, that if they will eat of *certain* trees they may be *bit* by a serpent in the brake and *poisoned* by the fruit. Nor less evident is the absurdity of denying, as Dr. Middleton hath unreasonably done, that the history of the fall is a narration of matters of fact, because the language is *allegorical* and *figurative* which they are related in. For this kind of description arises from the *nature* of the transactions, which being *spiritual* cannot be represented but by *figures*, and consequently by words which refer us to them. Such narration is as plain and simple as the *nature* of the facts admit of: and to argue from the figures against the *reality* of the facts signified, is of a piece with a man's arguing from the colourings of a picture against the *existence* of the person or place pictured to him when he cannot have any *other* knowledge of them than what arises from the picture. See the following notes.

creatures (b) that are *excited* by savage carnal inclinations, *made only to be taken and destroyed*, 2 Pet. ii. 12. shall dwell.

This is a dreadful situation, if we take into our account, that nature also justifies the apostolic doctrine, and in the *irremovable* excrement of the *owl* of this world, demonstrates that these who walk in the *flesh*, in the *lust of uncleanness*, 2 Pet. ii. 12. are the *servants of* and shall continue in their *corruption* and in their *filth*, for any thing that they can do, *foaming out their own shame*. Jude xii. For though the situation of the *owl* in this world is what other creatures industriously avoid; yet the circumstances of the *recusants* of the divine light are fuller with horror. And whilst they raise in us an abhorrence of the *characters* which bring them into such a situation, may they make

(b) Our translators have rendered the word שׂוֹרִים *Satyr*, perhaps, because they had rendered שׂוֹרִים *SHORIM*, devils.

But it is beyond doubt, that what the old heathens worshipped, were the *powers of the heavens* under their several attributes, and amongst the rest, under this of שׂוֹרִים, as *exciting agents*, which caused great *excitations* in the world, *tempests*, *showers*, &c. called שׂוֹרִים *SHORIM*. And these created powers, which were imagined by idolaters to *excite* men to their several actions, the *Israelites* were forbid to serve. By this name also the *goat* and other *savage* creatures, the *emblems* of these powers, were called, because these *exciting agents* have a prodigious effect upon them, in causing *lustful excitations* in them. (See note on the *goat*) Our translators have rendered it *goat*. And it is remarkably descriptive of that *wild* body of the *lusts of the flesh*, which is *excited* by the delusive world to carnal pursuits, and shall have its portion with darkness-loving spirits.

make us cautious of contracting them : may we never refuse the *divine* light, shining to us thro' the scriptural *representations* : may we never in the face of SS and nature deny the *spirit* of the law, and the prophets, or that this system is a *shadow* of another *spiritual* system. For if we do, the *letter* of that one, and the *material* prospects of this other will form a *veil* over the eye of the understanding. It will inevitably be deprived of the *light*, which can only be thrown by *visible* representations on *invisible* things: it will become a *spiritual* owl, and necessarily in the course of things have a *like* designation in darkness, in the *spiritual* world: not seeing, not desiring, and therefore not attaining the happy *change* induced by *Christ*, the light, on the soul and body. I would wish therefore that none might treat these *divine representations*, in nature's lively colourings, as mere fancy (c)

or

(c) How causeless imputations of this kind are will soon appear to my reader, if he will be pleased to make a distinction very necessary on this occasion. For *fancy* is a word derived from *φαντασία*, which denotes a *vision* or *appearance*; or *idea*, and may either be *real*, that is, such a one as subsists in *nature*, or it may be such a one as is *unnaturally* complexed of parts of *several* real ones, mixed confusedly together. The *former* phantasies or appearances impressed on the sense; are what we call *right ideas* of things or *truth*, which amounts to the same, as if we were to call them *right phantasies* or *fancies* of things. The latter are what we call *wrong ideas*, mere appearances only, that have not any thing in *nature* answerable to them, and which they are copies of; or in other words, *falsehood*, that is, a deceitful appearance of things,

or enthusiasm, and reject them, though in evident contradiction to themselves, as insignificant and useless, as uninstruative of the minds of men.

things, formed by a wanton mind. Now though the words *fancy of imagination*, are equally applicable to right or wrong appearances of things, as *ideas*, another word for the same things, may be *right* or *wrong*, yet *fancy* in our language is generally confined to denote what subsists in the imagination only, having no real things in nature answering thereto. And it is evident, that the matters proposed to the reader in these sheets are not of the *latter* kind, because I refer him to *nature*, I appeal to its *senses* for a proof, that the ideas I here make use of, are *ideas* or *phantasies* of natural appearances, or *phenomena* really existent in nature. If a man but opens his eyes, the scenes enter—they are not creatures of thought but copies of *nature*, as free to the *rustic* contemplator, as to the *mathematician* or the *metaphysic* sage of the schools. And I am persuaded it will never deserve a censure to reason from *natural phenomena*, *ideas*, or *appearances*; except it be at the hands of them who cannot bear to have their invention cramped, and to search after and propose those things only which have a *real* existence. For they do well to decry natural and apposite ideas of things as *mere fancy*, lest upon *comparison* their own accounts of them should be found such. Because, however they charge these things with *fanaticism* and *enthusiasm*, the charge will revert upon them, with evident demonstration of their error. For if all knowledge does and must come in by the *senses*, and things, in their own nature *invisible* to the sense, cannot be conceived but by visible representations affording *ideas* of them; what can they be who, under the pretence of a more *ethereal* spirit, a refined *free-thinking metaphysical* turn of thought, affirm, they can know them *without* those sensible ideas? they must be the very persons they would deem us, *fanatics* and *enthusiasts*, whatever be their parade of language, whatever be the system they are attached to; for they reason not from *ideas* or natural and visible representations in order to their knowing of spiritual things; and yet pretend each, like the ancient *pythics* and *fanatics* to some internal infusion of celestial science, *without* these ideas from the external senses. May I be permitted therefore to caution my reader against *every* system of religion, especially the *deistical* scheme, which are conceived in direct opposition to these *natural ideas*, as mere inconsistent *fanaticism*. These
me-

men (*d*). But alas! there must be such men in the *spiritual* system: there must be in it such *light-rejecting* spirits. However may men, as *children of the light*, ever have this characteristic, in common with the innocent *birds of day*, that they drive away such enemies of light and purity from their *communion*, bear they what show of *sagacity* they may: may men ever remember, O adorable JESUS, that had it not been for thy taking their place, as an *owl in the de-*

meditations and notes evince my charge, and I am not afraid thus publicly to call upon the *subtlest* genius amongst them to invalidate my proofs.

(*d*) That men, who shall unwarily treat this method of instruction as *insignificant*, will contradict themselves is plain; because here things are proposed, and they must be, if they are at all objected to, as being *signs* which denote somewhat *similar* in the spiritual and invisible world. Now if they are allowed to be *signs*, or *ideas*, suggested by *nature* and applied by SS, it follows as I apprehend, that they cannot be held *insignificant*. And if they are not *insignificant*, then I conceive it is the duty of every man to attend to them, unless our not being able to instruct them *otherwise* concerning invisible matters, and their incapacity of apprehending these things *without* them, should be thought sufficient *reason* why they should not admit them at all. But on this principle a man might excuse himself the knowledge of *any* writings: because it is *first* necessary to make himself master of the *signs* or *words* which are the vehicles of the sense. And I hope none of my readers will think this a *good* ground to go upon, but will prefer learning the peculiar but *significant* language of the creatures, which *declare the glory of the Lord*, and afford them rational and precise *ideas* of his dispensations, to all the unnatural conjectures, which some men very wisely make about *the will of God*, without endeavouring at the *sense* of this language it is delivered in. I would wish also, they would make a proper distinction between this contemplation of the *divine* wisdom and love, (with faith and praise, and every solicitous desire to discover it to others, that God may

desert, (e) we had been situated amidst the darkness and these serpentine natures. Nor let them be so blind to their interest, so regardless of thy condescending love, as to affect that state it cost thee so much inconceivable anguish to reclaim us from.

For I see there are circumstances wherein a man, though once blessed with the sun's radi-

ance may be everlastingly glorified in and by them all) and the discharge of what are called the *social* duties of this life, between man and man, which are practised perhaps in near as eminent a degree by some of the *brute* creation. The preference doubtless is to be given to the former; for a man cannot do God's will, which is our *future* eternal felicity, unless he manifests the *divine* operation in him and by him, to give *spiritual* relief and counsel to his brethren, as members of a like but *spiritual* community, that they also may live in *spiritual* life for ever. And therefore though he may discharge his vastly *inferior* duties towards their outward man, as they happen to have different *temporal* connections with him in this world, yet he must take particular care that he exercises those more concerning duties of the *spiritual* society, to give them at his hands like *spiritual* clothing and *provision*, that they may not *die* eternally. These are affections of the *soul* belonging to the *spiritual* life of faith; the others are *mostly* resolvable into affections of the *body*, peculiar to *sensitive* and *animal* life. For temperance, mutual protection, counsel, faithfulness, care of their young, gratitude for temporal favours, are to be found exercised in a very eminent degree in the *bee*, the *beaver*, the *partridge*, the *dog*, and the *horse*, &c. May a conviction of this important distinction lead those who should minister unto *spiritual* edification, to inculcate more frequently to their hearers the divine love, as it is displayed in the *spiritual* system, that they also living by the *faith* of it, may minister grace in their conversation, to the *spiritual* society, to the *hidden* man of the heart, and impart the *heavenly* gift to their souls.

(e) Psalm cii. 6. Under which *similitude* our nature in our surety, *Christ*, is represented, having, like the *owl*, the powers of darkness upon him and a *will* to do away, that he might have a *vision* of the glorious God.

ance and the spirit of this world, may *never* more be revisited with its chearing directive *beam*, or the reviving *air*. The serpent's poison, that was not cured by *timely* application, has deprived the deceased *rustic* of them. And many a wounded *lamb*, because it had not had its wounds bound up, has breathed its *last*. How careful therefore should men be, lest they also be *too* bad to mend, lest they also fall into a state, where the *light of life* is unenjoyed, and the *divine spirit* breaths not for their support in life. For the ambassador of the *divinity*, ever befriending man, delivers the important declaration, whilst *confirming* nature thus attests its propriety. *It is impossible for those who have been once enlightened and have tasted of the heavenly gift, and have been made partakers of the holy spirit, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again into repentance or into a transformation of the mind (μεταβολας) (f). For if they* who

(f) Heb. vi. 4, 5, 6. 2 Pet. ii. 20, 21. To this doctrine I am aware some *exceptions* will be made by those who contend, as God forbid I should not, for the *final perseverance of the saints*. The sense of these passages has been made matter of much dispute, and is still a *question* with many. It may be of some service therefore briefly to settle this doctrine, in order to prevent *unlawful* despair on one hand, and any sort of *presumption* on the other. And this I shall do by stating the doctrine of the final perseverance of the *saints*, as it is revealed in SS, and thence shewing how consistent the doctrine of a *possibility* of an irretrievable fall is with it. Those called *saints*, are described, Rom. i. *to be beloved of God*,
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who have escaped the pollutions of the world, through the knowledge of our Lord and Saviour JESUS CHRIST, (the light) are again entangled therein and overcome, the latter circumstances are worse to them than the first, for it had been better for them not to have known the way of righteousness, than having known it to have turned from the holy institution given them. Solemn proclamation! can there be a soul unalarmed to circumspection in their ways? May none ever know the horrors of such circumstances but in their ideas: may these admonitory impressions, in all the fullness of their divine efficacy, be graven upon our hearts, that we may notice the

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ver. 7. who had faith, 8. who wanted to be established, 11. —to whom he says, if ye live after the flesh ye (called before saints) shall die, viii. 13. thou standest by faith, be not high minded, but fear, xi. 20. For if God spare not the natural branches, take heed lest he also spare not thee, 21. towards thee goodness, if thou continue in the goodness, otherwise thou shalt be cut off, (even he who was ingrafted should suffer excision.) 21. — 1 Cor. i. St. Paul speaks of them as sanctified in CHRIST JESUS, 2. who will confirm you (as thus sanctified by faith) unto the end blameless, 6. yet as divided, 11. as carnal, xxxi. 3. nay, he speaks of himself as of one that took heed, lest he should be cast away, (reprobate) ix. 27. — 2 Cor. i. 24. He says to these called saints, by faith ye stand — Eph. i. 1. he speaks of them as faithful — as sealed with the holy spirit of promise, 13. he writes to them to walk worthy of their vocation. iv. 1. Put on the whole armour of God, that ye may be able to stand, and having done all, to stand, 13. — Phil. i. 27. he desires to hear that they stand fast, he bids them work out their own salvation with fear and trembling, ii. 12. — Coloss. i. 21. He speaks of them as reconciled through faith, 4. — as to be presented holy, &c. 22. if they continued in the faith grounded — and were not moved away, xxiii. 2, 4. he speaks to them as liable

danger we ought to avoid, and never, never have this *impossibility* of repentance against us.

Then since *nature*, my soul, evinces to us, that the *inward* like the outward man must pass from *darkness* to *light*, if he would ever enjoy it; methinks it is our *principal* duty to see that our minds are not imprisoned within the walls of *darkning* matter, and that we, with ardent desires for the *full vision*, have a view thro' this *shadowing* world into the glories of that *enduring* system of grace, wherein we are called to take up an eternal abode: it is our *everlasting* interest to take heed, that we have the *sweetly-influencing* prospect of the redeeming scenes, wherein,

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ble to be *beguiled* and *spoiled*, 8. *Heb.* iii. 1. as partakers of the heavenly calling; says, take heed *lest* there be in any of you an evil heart of unbelief, 12. that we are made partakers of *Christ*, if we hold *the beginning of our confidence stedfast unto the end*, 14. — the just shall live by faith, but if he (even the *just*) draw back (namely from his faith) my soul shall have no pleasure in him. x. 38. *St. Peter* speaks of the elect, 1 *Epist.* as kept by the power of God through faith unto salvation, i. 5. bids them hope to the end, 13. prays for their establishment: v. 10. he directeth them to give diligence to make their calling and election *sure*, and says, to these who had *like* precious faith with him, beloved, beware *lest* ye also being led away with the error of the wicked fall from your own stedfastness. iii. 17. From this scriptural account of the saints, the following particulars are deducible. 1. That men are made *saints* by precious *faith* in *CHRIST JESUS*. 2. That through this *faith* they are entitled to *preservative grace*. 3. That they are only continued *saints* and *heirs* of this power unto obedience, whilst they continue *stedfast* in this faith. 4. That they are liable to be *beguiled*, and may *fall* from this connecting stedfastness, and subject themselves to be *cut off* from the divine fellowship. 5. That they are on this account obliged to be, what they are, for this reason, with propriety directed to be, *sober* and *watchful*, that they

as the *material* agents are seen in this world, the *divine agents* appear, *exciting* our affections and *inspiring* our love. For should I ask, what is a proof that a man is not in the dark; would not the *answer* be, it is living and dwelling in the *light*, amidst the pleasant views and warmth of *day*.

they may retain their *steadfastness* and hope, and participation of the divine nature and image unto the end. 6. That men may *receive* the faith by which they partake of the power of God unto *present* salvation from sin, and to be *saints* during the time of their faith, and yet *fall away* and not be of the communion of the *persevering* saints at the last. 7. That they who shall be admitted into the communion of glorified saints, are they who *enduring* much tribulation have stood fast and persevered in the *faith*, and through this *continued* faith have retained and been entitled to the character of saints *unto the end*. These particular truths are also to be supported by other SS and by reasoning from the *natural* representations of them. Our Saviour in *John* xv. 4. says, "*Abide* in me and I in you, as the branch cannot bear fruit of itself, except it *abide* in the vine, no more can ye, except ye *abide* in me—ye are the *branches*; if a man *abide* not in me he is *cast forth*, as a branch and is *withered*." Whence it is plain, *abiding* in him is necessary, and there was a *possibility* for them *not* to *abide*. And does not *nature* teach us, that a *branch* has its communion with the fertilizing sap by virtue of its dependence on the *tree*? This is the *ground* of its vegetable life. And will any man say, a *branch* may not sometimes be without a proper dependence on, or connection with the *tree*, through some defect in it, and on this account *wither* and *die*. It is so well known, that I conceive hardly any one will *deny* it. Then since nature gives us the *idea*, and our Saviour applies it by calling us the *branches*, the *idea* we must have of ourselves ought to be that of *branches*, who are liable to *fall* for want of a proper *dependence* on, and *connection* with *Christ*, the *vine*, and to die a *spiritual* death. And it is upon *nature's* evidence that he recommends it to us to *abide* in him, to *continue* in his love. For in this allusion he tells us, we may meet, as *branches* do, with *storms* and *tempests*, suffering together with *Christ*, the *vine*; storms that may, if we watch not in the strength of *Christ*, *break us off* from him. But whilst we
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day ? How remarkably therefore doth nature attest the propriety of the proof which God indispensably requires of my *translation* from darkness to light, namely, that I be delivered from the power of *darkness*, and have the *eyes* of my *understanding* *enlightened*, that I may *know* (in part

retain this dependence, happen what may, we shall have the *work of faith*, what is peculiar to the dependent creature fulfilled in us, and, *strengthened with all might according to his glorious power*, we shall be sanctified to bring forth the fruits of obedience. And this blessed participation of the *strength of Christ*, the true *wine*, will also contribute to *establish* this dependence or faith of the Christian *branches*, as the communicated *sap* does that of the *wine-branch*. But still there is a possibility of *falling away*, if the divine light shining by the divine word has not its free course in them : SS gives, and nature justifies the *propriety* of, the caution, that we take heed lest we *fall* from the faith, and so lose the *life* which is *only* by this faith. I might here add, that all the *Israelites*, types of us, who were *redeemed* by the blood of the lamb, who *partook* of the marvellous display of his saving power in the wilderness, and of the *light* and *spirit* to conduct them to rest, did not all enter into the provided rest, because of *unbelief* : for here God *represents* to us the same doctrine which the gospel confirms, upon nature's evidence of its propriety. Here he shews us in a *figure*, that they only, who continued to follow after the Lord and the true *Moses*, *Christ*, our deliverer, obtained the promise. But from what has been said, it appears men may be *redeemed*, may *believe*, and yet afterwards *fall short* of the rest, through unbelief. Indeed one reason why men object to this, is their not *distinguishing* between men as approved for *saints* at the *last day*, and men as at present called *saints*. Whereas all set out, like the *Israelites*, under the same *heavenly* guidance *eating the same spiritual meat* 1 Cor. x. 2. But in the sequel, some, through manifold temptations, *fall away* from the faith, from their dependence, and give no credence to his word ; others like *Josua*, the type of *Jesus*, the Saviour, abide *steadfast* and enter into *final* rest, not because they were not in themselves equally weak and liable to be tempted and to fall, but because they, being made free to depend on *preserving grace*, gave the word

part, as in a glass) *what is the hope of his calling, and what the riches of glory of his inheritance in the saints, and what the exceeding greatness of his power toward us who believe, strengthened with all might according to his glorious power, (admire, my soul, the propriety of the epithet)*

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a different reception, *Matt. xiii. 4, 5. depended and were not disappointed of their hope.* And it is in *this* sense we are to contend for the final perseverance of the *saints*, namely, that the saints, approved *at last*, persevere to the end in their faith, hope and love, and also that the *saints*, that is, *believers*, as such, as *keeping* the character of believers, do and will persevere, though in themselves liable to fall, because of the *confirmative* or *preservative* grace given them in *this* character. But persons that *now* sustain this character, may or may not abide in it, they may, like *Israel*, tempt and provoke God, in this wilderness of a nature, they may or may not abide in the wine and wither and die. And thus the possibility of an *irretrievable* fall from the character of a *saint*, which a man in his own person is liable to, and which he cannot avoid, but by *grace* unattainable without his *abiding* in the faith, is consistent with the doctrine of the *perseverance* of persons in joy and peace and love, during their *keeping* of the character of *saints*. But some consider saints *at present*, as persons to be approved at the *last day*, without taking in what they shall or shall not *do* or *be* in this world, *previously* to their glorification. And on this they ground their assertions, that such *cannot* fall. But this is considering persons as having *already* overcome, and then arguing backwards to what *cannot* happen to such, and they still remain *victorious*. Which is a very unfair method of reasoning, because this is presuming an end to *certain* persons, and thence inferring what *cannot* befall them who are to have the happy *destination*. And though it is true that God has *known* and determined whom he will *finally* admit into the *communion* of glorified saints, and that those whom he has *foreknown* *cannot* fall finally, because this would be supposing God to chuse *foreknown* *unbelievers* to happiness; yet I must observe, what I shall elsewhere prove, that divine wisdom in his counsel has *ever* respect to the behaviour of *every* individual *here*, before he resolves upon their *future* destination, and that the *impossibility* for such

unto all patience and long-suffering with joyfulness. This is the scriptural and the natural proof of our *election* in the beloved. This seek then, ye sons of men, seek this *transformation* of your minds, seek the divine *power* of godliness, and seek that wisdom and those *ideas* of
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such to fall finally from the faith, arises not from the *persons* not being liable to fall from their *steadfastness*, but from God's *foreseeing* their behaviour in *every* tempting scene of their life, from his knowing the *final* result of their will, when most likely to fall; and on this *fore-knowledge* ordaining them to be approved *saints* at the *last*. In other words, it flows from its being *impossible*, not on the part of the *creature*, but for God, on his part, to *err* in his calculation about them. For it by no means follows, that men were *not* liable to fall in their passage through life, because it was foreseen that they would *freely* depend on proper *assistance*, and receiving it would *escape* falling. I might as well affirm that those branches, which God by *nature* has prepared for *continuance* in the tree, *can* not fall from their connection with it, and thence *contrary to nature* argue that *none* of the branches can fall: when I should say, as we know from *experience*, there is a possibility of their contracting such an impeding *temper* or *frame* of being, as may stop up their communion with the parent *root*; that those only which escape this *mortifying* frame of being, and *co-operate* with the natural agents, can or will *continue* to the end and be fruitful, and that God *foreseeing* at *every time* the state of *all* his works has only prepared *such* to continue. For *nature*, like God its *creator*, works not *without* the co-operation of the creature, but to destruction. 2 *Pet.* ii. 12. This shews also in what sense we are to accept these words. *John* x. 29. Those whom my father has given me I will keep, and *none* shall pluck them out of my hand. Because, whom the father has given, are those that believe, *John* xvii. 11, 12. such are kept through their *faith*, as sustaining the *characters* of believers, and none shall or can pluck them in that *character* from him, but they may divest themselves of this character, lose fellowship with *Christ*, and yet this scripture be *divinely* true and most *exactly* fulfilled. For the promises are not given with *personal respect* to this or that man; *Acts* x. 34. they are made to men as *believers*, the only heirs of the promises; the *unction* abides in and is
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God's agency by which alone you can apprehend it. For do the *divine* agents operate upon the hearts of any men but of those who have the *mind* that was in CHRIST, who receive the *divine representations* I have made the subject of these meditations? Nature evidences the sacred counsel

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continued to men as *such*, and though the *sealing* them with the promises certainly establishes and fastens their faith, yet it takes not away the *possibility* of its being *broken open* or *dissolved*, by that enmity we carry about us, by the *mortal propensities* of the flesh; unless we would affirm in *contradiction* to nature, that what is *sealed* cannot be *broken open* nor the *impress* be *dissolved*. Nor does it take away the *co-operation* of the will in the *beirs* of the promise to continue in life, unless we would say, what is equally *contrary* to experience, that they who are *beirs* to estates and have *partook* of the parental riches may not *wilfully* destroy themselves, or are not liable on any account to be *disinherited*: SS very plainly refers us to the *beirs* of this world to take our *idea* of the circumstances of the *beirs* of grace; and therefore what is a part of the *idea* of the one must have a place in that of the other. They may die then *before* they come to the inheritance: as the rebellious backsliding *Israelites* did in the wilderness. O may we take care and be watchful of the *constitution* of our hearts, let them be *fixed* on God, and let us *rejoice* in the strength of his JESUS (salvation) that we die not, but may *live* to receive the *inheritance* and enter into his *rest*. You see, candid reader, the *divine admonitions* and *cautions* addressed to the saints imply a *possibility* of their being *beguiled* and *moved away*, that God may be *glorified* in our perseverance. Far hence then those bold speeches of *presuming* men, which they dare to make, not in St. Paul's circumstances, but on every occasion, on the first manifestation of the Christian life in them, saying, "we cannot fall from the faith, we cannot die, we cannot be *disinherited*;" which, though it be all true, supposing their *perseverance* in the faith, that they may or may not keep, *without* supposing this, is petulant arrogance and presumption of their own strength. For they cannot be certain they shall *always* stand in the faith, by which *only* they can have strength to continue in the *divine love*, but should *tremble* and be upon their guard: and this they need not do upon their principles, being

that confines the *renewing operation* to such only. For can it be denied that the *natural* agents act not upon a subject to sustain its life, but by the mediation of the matter they have *assimilated*? (See note (p) pag. 137) Then with natural truth it is recorded in the *sacred page*, that
faith

ing wholly *secure*: and for want of it may *fall into the errors of the wicked*. Whence the *propriety* of our being so earnestly counselled to *keep the faith* appears, *Heb. x. 35.*—*2 Tim. i. 13.*—*Eph. vi. 16.* For SS respects us, as nature represents us, not as acted upon with regard to our *personal* and native state, but as possessed, as our *outward* man is, of a certain *co-operative* frame or character for salvation. There still remains one objection which is made to this doctrine, namely, that this is supposing *children of God* to be capable of *spiritual* death; but this is grounded upon a notion that to be once a child of God is to be *always* his child. And the *contrary* of this is evident from the SS, where the *Israelites*, our *picture*, that were called and *vouched*, *Deut. xxvi. 8.* for God's people fell away, were *cast off* and are declared *not* to be his people, *Hos. i. 9.* in order to *represent* to us that tho' we also, like them, are *redeemed* by the blood of the spotless *lamb*, and enjoy the manifestations of his *love*, and have a part in the inheritance amongst the *saints*; yet we may forget God our Saviour, *Jesus*, *Psal. cvi. 21.* *turn our backs*, like *Ephraim*, *Psal. lxxviii.* and may cease to be God's people. *Jer. ii. 21.* For the divine dispensations are *equal*, therefore there is a possibility of our *falling* like *Israel*, and if so, a *like* danger of being *cast away*. And nature too shews how much they *misrepresent* matters, for children are liable to be *deprived* of their parent; succeeders to estates may *squander* them away, and *die*: therefore it is *natural*, and if *natural*, it is *reasonable* to conceive of the *children of God* as persons that through the fault of their *soul*, as through that of the body, may *deprive* themselves of their heavenly father and inheritance, and *die* *spiritually*. And it is equally monstrous and *inconsistent* with the natural course of things to affirm, that to be once *regenerate* or *born* *spiritually*, is to be *always* *alive* in *spiritual* life. Such men take not into their account what *incidents* may befall men, what *mortal* principles they may imbibe in this *vale of tears*, which may *corrupt* their souls, *impede* the
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faith (dependence), receiving the promised power unto *life*, cometh by the *hearing* of the word, applying to the hearts of men the scriptural *representations* of the divine grace and our necessities: and thus only shall they *inwardly* apprehend the renewing spirit to convert their souls

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reception and operation of the *divine agents* in all their life-sustaining *characters*, and of course bring on *spiritual death*. Therefore they do not give a *natural representation* of things, and not a *scriptural* one, for the SS by calling us *children of God*, refer us to *nature* to take our *idea* of our circumstances: which demonstrates the *son-ship* is not continued to a parcel of *matter and spirit*, exist it in what *condition* it may, but to one who retains the *frame* of being and mind, the faith given him by his *heavenly father*, thro' which he first *received* it. And further it is observable, that *Christ*, the *divine wisdom*, in *Proverbs*, especially in *chap. 5, 6*. not only addresses men as her *sons* and cautions them against *spiritual adultery*, against leaving the communion of the *faithful*; but represents to them the consequence of their doing it to be their *utter destruction*. Here is the *faith*, here is the *patience* of the *saints* tried. Upon the whole then it is not *contrary*, but entirely agreeable to the *scriptural* and *natural* sense of things, to affirm, "that a person existing in the character of a *saint*, or *child of God* at *present*, may fall from the characters, without giving cause for any reflection upon the promises, which are only made to the persons as they sustain these *characters*:" for all were not *Israel*, tho' the *promises* are expressly said to have been made to them, *Rom. ix. 4*. And these are they who having been renewed (*ἀνακαινίσθη*) unto repentance, cannot be renewed again. For what more can be said of any believers than is said of *these men*, excepting that they *persevere*, I know not. That they had a place in *Christ*, the *vine*, and by this means partook of his *spirit*, *light* and *renovation*, the text asserts: because it is *these* it says *such fall from*, and it is *these* it is impossible to *renew again* to repentance. They may *call* then, but wisdom will not *reply*; God will not *bear* them, *Prov. i. 28. Psal. xviii. 41*. Unwary men may think this a severe doom, but I have shewed there are circumstances wherein a man cannot be renewed unto his *former health*, but must *die*: though he has been a *partaker*

from darkness, greater than this that now involves my frame. O *father of lights*, who visitest them that sit in darkness, work in them a frame of mind to receive the *light* of thy glorious gospel, whilst yet it shineth, that they may not, tremendous consideration! abide in it for ever.

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taker of the *spirit* of this world, there may be a *situation* where. in he may find the enemy too mighty for him and may lose it for ever. And thus God by his *similar* dispensations in nature *rehearses* the terrible consequence of *falling away* to the sense; for what *branch* can be *reinstated* in its former place in the tree, that is *withered* and *dead* and *broken off*? it is *impossible* for the *natural agents* to do it consistently with their *present* characters. It has been *partaker* of the strength of the *wine*, and of the *powers* of the heavens; it has existed in a state of *trial* in the wine and failed, and as the issue would be the *same*, were it to be formed as at first, as it could have no more strength than it had, so God has provided, that nature shall not *reinstale* it nor *work in vain*. It has worked already, though in vain to the *withered branch*, yet to *impress* upon us a most interesting *idea*, namely, of our *own* state, if we abide not in *Christ*, the *true wine*: and now through its *own* defective circumstances the *natural agents* work upon it, not to *restore* it, but to its *destruction*. Whilst therefore we adopt the *natural idea* of such branches, we are taking the *scriptural idea* of the branches of the *spiritual wine* or parent, that are *broken off*: for nature teaches that it is with reason represented to be *impossible* for the *divine agents* to *renew* them, consistently with their *present* characters. They have been *partakers* of the *Holy Ghost* and of the strength of *Christ*, the *wine*, they have had a *renovation* of their life and conversation under the *energetic* influence of the *powers of the world to come*, and have been formed from the *corruption* they were in, and excited to seek the things *above*. They have had their state of trial in the *spiritual system*, and failed. And as the result would be the *same* were they to be placed as at first, and the evidence influence them only in the *same degree*, in the *repeated* circumstances, so the *divine agents* have determined, as in nature, so in the *spiritual economy*, not to *reinstale* such fallen branches or sons of men, nor to *work in vain* upon them, as well to *prevent* reflections upon their *wisdom*, as to *mitigate* the condemnation of such men which would

You that are *translated* from its horrors, take your *idea* from this gloomy scene of that dismal state you are escaped from; and from this re-
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would in such a case be *double*. Their quickening *counsel* of grace and the *work of faith* have been opposed by them, and therefore, through the fault of the *recipients*, which renders the restoration an impossibility, the divine operation is unalterably upon them, not to their *renewal*, but to their final *reprobation* and *destruction*. Let scoffers see and admire how *naturally* such a state is assigned to those who lose their dependence on the *divine* agents in the *spiritual* system: let them be convinced, it must be a true *representation* of their *oeconomy*, *Isaiab* xxvii. 11. in the *spiritual* world, because it is their *oeconomy* in *similar* instances in this. And having justified the *propriety* of the doom pronounced against such, it may be necessary to point out what crime thus dismembers them. It is not *every* crime that does it. Men who never were *enlightened*, who never were *reformed* from their pollutions; or *believed*, and never *sought* and *obtained* the renewing of their mind, cannot be said to be guilty of it: those are in a *convertible* estate, capable of a *birth* to God from their *corruptions*, though if they have the *gospel* preached to them and reject it and the *opportunity* of hearing it, if they continue to *refuse* the *light* and *new birth*, they must find themselves, in the course of things, *without* a place in the kingdom of glory and in a state of *darkness*. For the *crime* can only be committed by those who have not only heard the *gospel*, but have been *renewed unto repentance* by the hearing of *faith*, not only made a *formal* profession, but have been partakers of the *spirit* and *life* of *Christ*; the *vine*, in them the *branches*. So that it is pretty clear there are very *few* amongst us in this *unbelieving* age who are capable of committing the *crime*. It must be done by *believers*, and there is as great a *scarcity* of believers, as there is a *famine* of hearing the word of the Lord. And it is not *every* fall renders believers subject to this: we may have storms, that fall heaviest upon the strongest, and *defects* that will not injure our *faith*; as *some* branches may be more fruitful than *others*, and yet *live* in the vine: or our fruit of love may be *blasted*, through a *hasty* putting forth, and a too *forward* spring; and so not come to *perfection*. We may *droop* too at times, under a *cloud* of adversity, like the *branches*, and we may have our strength *fail*, or suffer the *pruning* of perfecting trials: nay, we may be divested of

collection forming your *sense* of the happy change, see that not your *voice* only, but your *life* also is attuned unto the redeeming *divinity*.

And

of every exterior ornament and grace, as the branches of leaves in the winter, and like them be cold for a time; (please to see the sacred representations of this kind in *Isaiab* ix. 3. — *Isaiab* xvii. 6. — xviii. 4, 5. — xxv. 4. — xxvi. 9. — xxvii. 8. — lxi. 5, 11. — *Jer.* ii. 21. — iv. 17. — xvii. 8. — *Prov.* xxv. 13. — *Cantic.* ii. 11, 12, 13, 15. — *Psalms* lxxxviii. 7. — lxxxviii. — xlii. 17. — lxviii. 9. — lxxv. 11. — *Isaiab* xlv. 8.) — but this is no reason we should not be refreshed with a rain of grace when we are weary, and mantle in our growth of love in the spring of divine light: much less is it a reason why we should be cut off. We may be in all these circumstances and yet abide in the vine, *Christ*; these things only putting our faith to the trial, or under another similitude, as children we may contract disorders improvidently, and yet have them healed by timely application to the celestial physician; we may, by surprise, contract uncleanness in the world, and yet have it washed away, without losing our fellowship with the divine agents. Then on account of these things we have no cause of despair, for we may fall unwittingly in the light, and rise without losing our life. The only thing that can destroy man, and put him beyond all possibility of renovation unto repentance, is for a believer to admit poisonous and corrupt principles, and to let them get to so great a head, by neglecting the means of purification, *Christ*, revealed in the significative word and sacraments, that he is brought to such a frame of mind, as wilfully to renounce all further dependence on, and communion with the divine support in *Christ*, the vine, as he stands in SS and nature related to us, *Heb.* x. 26. It is this which breaks him off, and makes his Saviour, like the vine, bleed afresh. *Heb.* vi. 6. And it is against such a man the impossibility of renovation unto repentance lies, an impossibility attested by SS, and confirmed by nature. Let those who know *CHRIST*, who receive him, who seek and partake of his spirit in them, take heed, how in conformity to fashion, they shall receive any principles of knowledge, lest they should prove mortal: and that they may be purged away it is highly expedient, that *Christ*, the light of the world, and the sword of the spirit have their free course amongst them: it is these only can, through and in *Christ*, carry them off: as the material light and spirit in the earth

And you that still abide in *darkness*, follow the apt
divine prescript, wait for the *sun* of the spiritual
system, *stay* upon your GOD, your *divine inter-*
posing

earth purge trees and bodies, &c. Then shall they hold their
confidence steadfast unto the end, unseduced, by any covet-
ous consideration from the faith, 2 Tim. vi. 10. and be ap-
proved as *saints* in the day of *Christ*. My reader will permit
me to add, that a fall of this kind is *rare*, because men sel-
dom fall in the light *wilfully*, in order to kill themselves: for
as a conviction of the pleasures of sense and worldly relations
weighs greatly with the *outward* man, to induce him to *conti-*
nue in them; so a conviction of the *infinitely* greater plea-
sures of grace, and of the *more* amiable relations of the soul to
GOD must have a much greater force with him that has *expe-*
rienced them, and make them *less* liable to a fall of this sort.
Whence I must conclude, that as the man who is a *self-mur-*
derer, must be extremely out of his *sober* senses, and make a
very *false* estimation of things, so the man who *murders* himself
for ever, and is determined *never* more to see the *sun* of
righteousness, must be more out of his *spiritual* sense. For
what can be a greater argument for it, than his counting, in
the face of SS, nature and his own *experience*, the blood by
which he *was* sanctified an *unholy* thing, and despising that
sacrifice for sins, whose efficacy he had experienced, when,
beside it, there remaineth *no more* sacrifice for sins, and so
no more fellowship with GOD. Dreadful situation! may the
sense of it *alarm* every sober dispassionate reader to *exert* all
his *circumspection*, in these last of times, when the world is
filling up the measure of its iniquities, that he may not *fall*
from the faith. May he admire the love which cautions him a-
gainst an evil, naturally *irreparable*. But whilst his *watchfulness*
against wolves is excited by this conviction of his *dependent*
state, may his sense of the *preservative* grace given to him in the
character of a believer, to *establish* him in every good word and
work, encourage him to *abide* in this accepted character. For
keep the faith, never known so well as in the *trying* incidents of
life, and as GOD is *faithful*, you will not, you cannot, you
shall not *fall short* of the life of grace and glory: let men *de-*
pend, and GOD will not *disappoint* him. But let him remem-
ber it is in agreement to the *representations* of SS and nature,
that we say, a *sheep* may *stray* from its shepherd, and be *de-*
froyed, or a *branch* may *wither* and *die*, and lie under an
impossibility of being restored in the *present* course of things.

passing allies. Isa. v. 10. Tho' there are and must be (g) *light-bating* spirits that utter their frantic language and court the darkness, let this never be

(g) It may be questioned why I contend for the necessity of there being *light-bating* beings in the *spiritual* system: and I beg leave to reply, that I do it for reasons, like to those, why there are *similar* beings in *this* system. The usefulness of *owls* in preying upon creatures that destroy the good seed in our fields and annoy *society*, is evident, as well as in their giving the *birds of day* an opportunity of *showing* their *several* instincts in the *pursuits* of them, &c. And as the word is *sown* under the denomination of seed, for a *similar* community of saints, in the *field* of this world, it is therefore subject to be *spoiled* by, and in creatures who have fallen into like *animal* life, Matt. xiii. 20. — xxiv. 18. — 2 Cor. iv. 2. — 2 Pet. iii. 16. — 2 *Thess.* xi. 12. — 2 *Tim.* iii. 6. — xiii. — 2 Cor. ii. 4. — *Phil.* iii. 19. — 2 *Pet.* ii. 13. — xx. 24. — *Jude* iv. By this means the *spiritual* society is annoyed, having great *offence* given them on the part of these *spirits*, in whom the word or seed is *spoiled*, and by whom it is not suffered to grow for the support of the *divine* image. Therefore to prevent the spreading of *offences* of this kind, by creatures that *apprehend* only the *divine* seed with their *animal* sense, and prepare it not to build up the *new creature* with its *spiritual* contents; by creatures that only *spoil* the word; God has wisely provided that such shall (for such only can) fall a prey to *spirits* at open enmity with the *light*, and no longer under cover of Christianity, offend its community. But this could not be, unless there were *such* spirits who would naturally seek to *overcome* such offenders against the word: any more than we could *without* them demonstrate, like the *birds* of day, our abhorrence and detestation of such *filthy* and *darkness-loving* creatures, or *approve* our voluntary affection for the *divine* light and his glories [] Therefore in the course of the *spiritual* world it has been appointed, that there shall be men who shall *voluntarily*, and therefore without any reflection on the *divine* attributes, contract this *character*, and with it, a like inclination to swallow up the growling offensive *spoilers* of the seed of the word. By which means whilst they were *filling* up the measure of their iniquities by their rapaciousness, they should be, as all *deists* and *unbelievers* are unintentionally, doing the *society* of saints a real service, by taking away *offences* and affording them opportunities of displaying their watch-

be a reason why men should follow their *owl-like* flight: no, unless they would prove themselves also, by such an *impure* communion, to be lovers of *darkness*. Let them on the contrary shun the harsh expressions of their *offending* tongue; let them desire to be delivered from their dark *serpentine* abode, and let the *blind* man's request to his consenting Saviour, "Lord, that I may receive my sight," (of thy spiritual œconomy in *representing* SS and nature) fill his solicitous heart. For shall the *sun-beam* find its way through the thick arrangement of the gloom to the *sheep*, and the *divinity* not dispel the darkness man is involved in, however palpable it be? fie on such unbelief. Whilst *nature* demonstrates the efficacy of nature's LORD to *disperse* the gloom, humbly receive the *attested* truth, and joyfully *experience* its *accomplishment* in thy *enlightened* breast.

watchfulness and holy *indignation* against unbelief and uncleanness, and their inviolable *attachment* to Christ, the *light of the world*. *Nature* was never intended to afford us those *ideas* without representing somewhat *similar* to them in the *spiritual* world: and SS would never have called the *word*, seed, if it had not been liable to *like* incidents; or unbelievers, *owls*, if they had not been designed in *this* character for *similar* ends in the *spiritual* system. But *nature* gives the *ideas* and SS applies them: therefore I conclude we are justified in thus inferring their *uses*, &c.

On the Starry Firmament.

THE gloom, thick-wove around me, lately intercepted my sight—But dark as it was, it was (*b*) *no darkness* to GOD who seeth through the thick cloud; neither was it so to me—I found even darkness *light* to my believing soul, light, that demonstrated to my sense the *propriety* of divine and interesting truths. Here *nature* tutored my understanding, and wrought in me her powerful ideas of the *fall* of man and of my *connection* with it. But now the almighty Saviour, whose every work *points him out*, (*i*) has made nature shift the scene. Ever solicitous to *form* the mind, he provides not only by his *word* but by *nature*, (*k*) “precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little:” for the out-lines of nature are not *at once* visible to our outward sense, any more than those of his *spiritual* oeconomy are to the mind. One succeeds another: here we find a *gradual* manifestation of her precepting scenes, and what is more, a *repetition* of the ideas of things (be this *ministry* of nature imitated by us) to her dependents. For what a *different* scene does she exhibit to the spectator? the night has
been

(*b*) *Psalms* cxxxix. 12.

(*i*) *Psalms* cxlv. 10. יוד, as so many *indexes*, or pointing bands (יָד).

(*k*) *Isaiab* xxviii. 9.

been cloudy, and not a *star* sparkled through the investing darkness to the sense—but now some scattered *rays* break into my chamber. Rise then, my soul, in this silent hour, con-
signed to *meditation*; nor lose half the moments of a *fleeting* life; view the altered face of things, and preventing the *dawn* trace thy *creator's* footsteps in the adjacent fields. This also may *represent* to thee lessons of everlasting emolument, and by the glorious light it throws on the *eternal* things of heaven, may make up for what it wants of *outward* lustre. But shall I rise without the tribute of my thanks to GOD, or without seeking his *effectual* guidance and support? no.

“ *Father of mercies*, who, by the *blood* of JESUS, has redeemed us from the captivity of sin; not to me for *aught* I have done, but to thee, wondrously *working salvation*, be the *praise* of my present safety. And whilst thy *past* protection, and the *received* earnest of thy *riches* excite me to a stronger *dependence* on thy future grace; rise, JEHOVAH, rise upon my soul with thy good *spirit*, in the *fullness* of thy saving strength: lead me, for thy NAME's sake, *fulfil the pleasure* of thy will, to the destruction of the *body of the sins of the flesh* in me; that being accepted in *Christ*, I may manifest his *dying* and *life* in my flesh, and be preserved a *vessel* of his truth, consecrate by *him* to thy glory for evermore.”

Now not an unthankful *reviewer* of the creatures I walk to inspect the late change in nature's scenes. And what an advantageous *alteration* has been wrought in them! where nothing but darkness reigned, numberless *stars* from their several *elevations* (l) diffuse their glancing *radiance*. Be my eyes turned or to the east or west, or north or south, the spangling *luminaries*, ranged in fittest order, pour their several *compliments* of light to pierce the *fight-veiling gloom*, (m) the natural *Sifera*, and form *auxiliary* *lustre*

(l) Our translators have rendered, *Judg. v. 20. the stars in their courses*: and from mistakes of this kind people have conceived the *scriptural* accounts of natural things to be only adapted to the *vulgar* notions of them, forasmuch as the stars are found by the nicest observations not to have any separate *courses* to run. But the word they have translated *courses* is מַסְלֹת, *MESLUT*, from סָלַל to *raise up*, a bank or rampart, or highway, or battery, *Isaiab lxii. 10.* and denotes the stars in their several *elevations* which they have in the close-pressed expanse; so that the objection falls with the error it is grounded on.

(m) That the *gloom* is such will I make no doubt be granted me by every one: but they who make this concession allow a *Sifera*, yet acting a part in nature. For *Sifera*, סִיפֶרָא is a word compounded of סִיס, *Sis*, a *veil* or *cover*, from סָוה to *veil* or *cover*, (the first radical doubled, as צִיץ from צָר or צַר, *Numb. xvii. 8. Job. xiv. 2.* as נֶן from נָה — מִיט from מוה, &c.) and רָא the *fight*, and signifies that which *veils* or *covers the fight* of other things, as the *gloom* does. It may give therefore some satisfaction to the sober enquirer, to take a brief view of the scriptural account of *Sifera*, and see how it tallies with our *natural* ideas of things. The sacred records testify *Judg. iv.* when (אֲהוּד *Ebud*) the *glory*, the type of *Christ* that was to suffer for man, set to the *transgressing* people, as the *light* of this world does to the *transgressing* earth, (see pag. 75. (b)) the Lord circulated them, as things are by *sale*, into the *bands* or *power* of the ruler of *Canaan*, i. e. the *changed* situation or state; the *chief* of whose *forces* was *Sifera*, i. e. the *fight-veiling* nature, as the *gloom* is the chief in *like* *circum-*

stre for mankind. I know it has not only been questioned whether yonder distant bodies are not, each, a *solar orb* to its respective system, but it has

circumstances of the body. What they dreaded in this state was the *chariots* and *force*, which are with great fitness ascribed to *Sisera*, the *fight-veiling* nature; because the *fight-veiling gloom* of the heavens is, as it were, *driven*, (see *Psalms* civ. 3.—*xxxix.* 4, 17, 33.—*Deut.* xxxiii. 26. as a *chariot*, or *rode*, as a *horse*, upon the *benighted* body, and because they are fitly *descriptive* of that darkness which was driven upon the transgressing *soul* in all its oppressive strength, over which, as over *Pharaoh's* chariot, the *emblem* of it, God would be glorified. *Ex.* xiv. 18. We read next, they cried to *יהוה*, as the *outward man* in such a condition would naturally solicit assistance. The first person that relieved them was (*דבורה*) *Deborah* a human nature that was patient of and visited with a display of the divine (*דבר*) *Word*; the nature that was returning from being in *secret*, as *Deborah* was now taking upon her a publick character, and who was come into, as the prophets were, (*נביא*) by this revealing *Word*. (See *Jer.* *Ezek.* *Hos.* &c.) In short, a human nature that was the *wise* of, and one with (*לפידות*) the *effector* or maker of *lights*; and at this season judged the people and was to have dominion over the *mighty*. *Judges* v. 13. And this being a shadow was to give them and us an *idea* of another *vindicating*, avenging nature (in *Jesus Christ*) which was to be married to the *father of lights*, which was to have the divine (*דבר*) *Word* in his flesh, *John* i. and so be a *Deborah* (see the propriety of the *female* character in the note on the *virgin*). It was to represent to us the nature that was to be manifested to mankind, as a word is, and was to be a (*נביא*) prophet, come into by the *Word* of the Lord, *Deut.* xviii. 15. as the *figurative* prophets were, and was to be made by *יהוה* to have dominion over the *mighty*, powers and principalities, *Coloss.* ii. 15. *Eph.* i. 21. The second person that appeared in their favour was (*ברק*) the *light-like* agent, (see *Psalms* xviii. 15. cxliv. 6. *Ezek.* i. 13.) the son of *Abinoam*, i. e. the *father* of the fair or beautiful one (for what is more so than the flashing *light*): the agent that was sent for from the place of the *wrestling* one, and was to be drawn out upon mount *Tabor*, i. e. in the raised up, *secreted* nature (see *Psalms* xc. 2.) who was to take of the sons of *Zebulon*, i. e. the *fluxing* or *influxing* nature, and the sons of *Neptali*, the *wrestling* nature; and to have *Sisera*, i. e. the *fight-veiling* nature, drawn against him

has been *affirmed* they were so; and men considering them in this character have urged them as greatly enlarging the idea of God's *immensity*.

him and upon him by the *prophetic nature* that was now manifest. For this *figbt-veiling nature* was to be drawn out to him, to the *brook Cifbon*, i. e. to the *descendant stream* of the *duet* or bending place, where they were to be *washed away*, v. 21. and thus by the *mediation* of (*Deborah*) the *manifested, prophetic nature* it was to be given into his hand. In short, it was the agent who would not go *without* the *willing Deborah*, ver. 8. and who though he was to *lead* his *captivity captive*, v. 12. was not to have *glory in the way he should go*: because it was by the hand of a *woman* that *JEHOVAH* would cut off *Sifera*, i. e. this *figbt-veiling nature*. And these things being of the number of the *Τα ἀλλεγορηματικά*, *allegories* of scripture, that by *visible similitudes* allude to, and *play* other similar facts; we must consider them as recorded to give the soul an otherwise unattainable *idea* of the divine light, *JEHOVAH*, in his covenant character of the *son of the father of the glory*, Jam. ii. 1. *Eph.* i. 17. that was *sent*, John iii. 34. from the earthy station (the human nature) wherein he was to *strive* with God, and *struggle* with the *law* (which the struggling of *Rachel* in the bearing of *Neptbali*, Gen. xxx. 8. denoted) and to *prevail*; for this scripture represents the divine light, whom *Daniel* saw with a *face, like unto the appearance* of *Barak*, x. 6. who was to be *drawn forth in array* for the salvation of his *Israel*, in the true *mount*, in the human nature of *Christ*, which was to be *raised up*, Pf. lxxxix. 12. a true *Tabor*, i. e. *separate from sinners*, in which he was to be *eternally transfigured*, as he was for some time in the *mount Tabor*, the figure of his *separate purified nature*, in order to realize this scripture, and by a reference to it, to make his disciples apprehend the *similar scene* of *saving-love*, that would be opened in their favour upon his *resurrection*. *Mark* ix. This sacred representation sets him before our eyes, that was to take into *union* with him the children of the divine *influencing light*, (or *Zebulon*, see זבול and זב) and בל) *Heb.* iii. 11. *Gen.* xxx. 20. and the children of the (true *Neptbali*, or) *wrestling nature*, who *follow* him in the *regeneration* and take up his cross, who partake of his *sufferings* and drink of his *cup*, who *strive*, *Matt.* xix. 28. *Luke* ix. 23.—xiii. 24. and *figbt*, 1 *Cor.* ix. 26. that they may also be *glorified* and *reign together* with him, after a *fellowship* with his *sufferings*.

2 *Tim.*

ty. But methinks it is usual in common life never to infer what *is* from what *may* be. For how strangely should I reason were I to conclude,

2 Tim. ii. 12. In (*Barak*) the *lightening-like agent*, having the *figbt-veiling nature* (*Sisera*) drawn to him by *Deborah*, the *espoused nature*, visited with the *WORD* and now manifest, what a lively *picture* have we (see *Matt.* xvii. 2. — xxiv. 7.) of him that cometh like the *lightening*! who had the *enmity*, the *figbt-veiling nature*, the *veil* of, *Heb.* x. 20. flesh which veiled us from a vision of *GOD*, brought to him and upon him, by the mediation of the human nature *born of a woman*, that was to be *espoused* and have the divine *WORD*. Its being brought to him at the *brook Cifson*, i. e. at the *descending stream* of the *duct* or *bending place*; gives us not a less beautiful *idea* of this *enmity*, this *veil* of flesh being thus brought to our kind interposing Lord, at and in the *descendant branch* of (the true *Cifson*, *Psal.* lx. 5.) our *bent nature*, deduced in a *son of man*, whence the *purifying waters* of life that were to *sweep them away*, v. 27. were to stream forth. For it was by this *descent* our blessed surety had our sin imposed on him and was *made sin for us*, being *made of a woman made under the law*; thus deriving the *enmity* in the flesh upon him. And *Barak*, the *lightening-like agent* not going without the willing *Deborah*, the nature who was to be *patient* of and to *receive the WORD*, very aptly *shadows forth* to us the counsel of the *divine light* who came not against the *enmity*, but by the *voluntary oblation* of, and in conjunction with the true *Deborah*, the human nature in whom the eternal (*כבר*) *WORD* dwells. Nor is it possible to consider what the *espoused nature* says to *Barak*, the *lightening-like agent*; namely, “this will not be thy glory in the way thou shalt go,” and not see here, not a reproach, but the modest *remonstrance* which the human nature, who was *espoused* and made one with the divinity, makes, out of a deep sense of the wonderful grace, unto our condescending deliverer, the *light of the world*, urging, that this *way* of subduing the *enmity* and delivering man, though he also was to *rise* and eminently to *lead captivity captive*, v. 17. *Psa.* lxviii. 18. would not be his glory in the eyes of men. They, who respect these characters as *figures*, must here find the *gospel doctrines* impressed upon the sense; namely, that our divine surety, in this scheme of salvation, though he *glories* in having done it, would *empty himself* of his glory, *Phil.* ii. 7. draw down the imputation of *sin* and *reproaches*,

clude, because there may be a thousand *more* palaces built in *Middlesex*, that they really do *exist*? Besides, persons can only affirm, that the

proaches, and bring *shame* upon him, *Psalms* lxxxix. 38, 44, &c. and all contracted for the very reason expressed by *Deborah*, because *JEHOVAH* would destroy the enmity by the means of the *flesh* of a woman. For it was his appearance, and acting in and with this *Deborah* of the *flesh*, that subjected him to all the consequent *indignities*. Amazing love! to what condescended he not for man? And view it here rehearsed; see it in the interesting *significancy* of this scripture, adapted by divine wisdom, to give the people precise *ideas* of two most important *characters* which should in time be displayed by two *other* joint agents. Whether these ideas are *natural*; that is, such as *nature* gives us of the divine economy, is next to be enquired into. It is evident, that there is a *Sisera* or *fight-veiling* nature, a *gloom* in this system. And what agents *deliver* men from and *destroy* the gloom? The earth receiving a display of the *manifested* light, and having the *declarative* glory (*דִּבְרֵי Deber*) *Psalms* xix. 1. of the heavens, is certainly *one* agent. And the existence of the light would not profit us, was not the earth to be *connected* with the agent *causing* light, (the natural *Lapidoth*) and so *coming* into it and making it (*נִבְיָא* a natural *Nebia* or) a nature *come into*. We find then in this system not only a *Sisera*, a *fight-veiling* gloomy nature, but a *Deborah*, a nature that has a *manifestation* of the light, that is a wife of a *Lapidoth*, is *one* with the light, and is (a *Nebia*) whom it comes into, yet employed in *like* circumstances, to relieve men from the *gloom*. Secondly, the *other* agent, at this season, is the *shining* light, the *flashes* of the morning rays, (the natural *Barak*) constructed by, and so a *son* of the solar fire, the generator of the *beauteous* glory of the day (a natural *Abinoam*). It is sent forth from the place of the *wrestling* of light and darkness: (a natural *Nephtali*) for it is in *this* situation the light will first be found by the earth. It is drawn forth or arrayed upon the *mountain* that is now *raised up*, (a natural *Tabor*) separated high above the rest of the country, to be *brightened* by his beam; and it takes *all* the sons of the *influencing* day, or the sun's bright *efflux*, all who have been begotten by this world's *light* into a *new* state, from *night* to day, and all the sons or children of the (*Nephtali* or) *wrestling* of the dawn, all who partake of it on their bodies and are
sol-

the stars are what they *see* or *hear* they are. Now do they *see* the other systems to which they are supposed to be suns? none such appear:

A a they,

solicitous to be delivered from it, into the most intimate union with it. But what is the means of bringing the *light-veiling* gloom to the *light* (or the natural *Barak*), it evidently is the *earth*, receptive of a display of the light, which joins the gloom to the morning rays, for there is no gloom but what comes on and by the *earth's back*. It is thus then it is drawn out against the *light*: but to what place? plainly to the (נֶחֱל) *Nebel*) descendent nature, to that part of the earth which devolves from the incumbent gloomy curvature (צִיָּהוֹן *Cisbon*) or bend, which the darkness (or spirit of this world) 1 Sam. i. 15. makes on the borders of the light. For it is thus only in nature that the *light-veiling* gloom can devolve upon the light, namely, by descent upon that part of the earth which comes from the hard *heavy-bending* gloom. This is the only place where it can come in upon the *light*: where the light (or *Barak*) engages this *Sisera*, this *veil* of nature. In short, men under the gloom are yet, in nature under God, relieved by the *bright* agent, the *light*, which will not act to deliver us from darkness, but in conjunction with the earth, that is visited with a display of its beam, and with its co-operation: tho' we perceive in the course of nature, that this light, acting in conjunction with the earth on the descent of the gloom, doth not appear glorious at this season, as we shall find in the description of the dawn, but contracts the stain, and blackness of the bending gloom, that devolves upon it from the earth's back. Then nature justifies the aptness of the characters, employed in the divine œconomy, for the deliverance of Israel from the power of *Sisera*; because nature shews that God yet by nature employs similar agents under like characters, to deliver the wakeful shepherds from the surrounding gloom. Be nature then the school, which the soul learns truth in, and she will repeat the sacred history in her significant language to the sense: she will prove that to have natural ideas or notions of things, is not to hold the tenet of the *deist*, that he is to have light without the intercession or mediation of an earthy nature, but to believe, that there is no deliverance for the soul without the interposing (*Barak*) or divine light acting in and with a human parent nature, to redeem his sons to glory, any more than it is possible in nature for our bodies to be freed from the gloom, without the light of this system, acting in and with the earth.

they, on the contrary, are *visible* in this system, and therefore they must be connected with it by some *medium* or other; for vision
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earth. Allow the fact, as it is repeatedly demonstrated to our sense in this system, and to believe in *nature's* testimony, which *deists* boast of following, is to believe a *like* deliverance wrought in the spiritual system by *like* means. There lying then no objection to the extreme *propriety* of the characters, since God now in nature employs the *like*; let us consider what is said to have been done further on this occasion; namely, that *the fluxes of light from the stars fought from the heavens; from their elevations they fought with Sifera*, i. e. the sight-veiling nature. v. 20. Now what can be more agreeable to the *natural* course of things than for the *scriptures* to affirm this? That there is a *Sifera*, i. e. a *sight-veiling* gloom in this system is evident to our *senses*; and that these *stellar* streams do *engage* with it in our favour and help to *disperse* it, is certain. If then I am to take my *ideas* from nature, I am to conceive an *idea* of a *like sight-veiling* nature surrounding the *inward* man, against which God has provided *like lights* or *illuminating* bodies, in his system of *grace*, to deliver our nature in *Christ* from *spiritual darkness* and remove the *veil* in his *flesh*. (see this illustrated in the following pages) For it cannot be with *any* conformity to nature that I can conceive one to be *without* the other. And when men neglected to take these *ideas* nature gave them of God's dispensations in its *ordinary* course, as those antient, but more *consistent*, infidels did; when the *significant* appointments in nature were not *strong* enough to make any impression of the divine truths upon them; what could confirm *Israel's* faith or reclaim the slaves to *sense*, and lead them to apprehend the *spiritual* redemption he would give them and the *means* of it? but to give them a miraculous *specimen* of that more *wonderous* salvation; by making *idolized* nature, and the *starry* lights fight against *Sifera*, the *sight-veiling* nature, as they do in the *spangled* firmament, in order to *heighten* the impression and more *forcibly* to stamp the interesting *idea*, the *figurative* demonstration of the things to be believed, upon the humble mind. The *miracle* then was an act of *wisdom*, adapted to inform the mind *by sense*, whilst it reclaimed it from a service to the *over-ruled* creature. And it was an act of *love* to that and *succeeding* generations, to give them more *weighty*, more *powerfully* influencing *ideas* of his *spiritual*,
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without a connecting medium is as impossible as it is for things to act out of contact: then since they are visible in this system, they must

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redeeming oeconomy. For how little the *natural* notions of things are attended to, let *Deism* and *Socinianism* and *Arianism* suffice to prove, and yet overlooking those manifestations of spiritual things *in a figure* to the sense, men now call out for *more* lively, *more* strongly impressible evidences of them. But how would they have them *impressed* upon the mind? ideas of them must *all* be derived from the *senses*; the things can only be *represented* to the external senses; and where the *representations*, through some defect in the recipient, grow languid and have little or no effect, the *only* way to assist a free-agent creature in these circumstances, is to make fresh *representations* to his mind, which, tho' of necessity *superadded* to the course of nature and *supernaturally* exhibited, are yet, when exhibited, *agreeable* to the nature of things. The miraculous representation being thus *necessary*, God condescended in mercy to make it; and he hath recorded it, as he has done the rest, in order to supply men not only with *ordinary* but *extraordinary* representations of the *objects* of their dependence, hope and love. By which means men, whom the *natural* representations do not influence, may yet be influenced by these *extraordinary* ones, and thence receive the sacred *ideas* of the system of grace: but whilst they give as little *credit* to the one as *attention* to the other, and consider neither the facts in *SS* or *nature*, as *significative* of the saving scenes of the *divine* oeconomy, the mind will continue as much *unacquainted* with them, and as much *without* ideas of them, as the blind man is *without* any conceptions of the forms of *distant* places, or of the features of *absent* persons, be their pictures never so *finely* designed, which are set before him. Such therefore discover as much imprudence, ingratitude and unreasonableness in refusing and ridiculing this and other *SS*, as there is wisdom, love and necessity in the *representations*. For let the deist say, if *nature* does not still report to our sense this deliverance by a *Barak* from a *Sisera*, by the morning *light* from a sight-veiling *gloom*, whilst the *stars* from their several elevations, *fight* against it, to relieve mankind. If he cannot *deny* it, let him down on his knees and *adore* the divine wisdom, who has formed his creature to *represent* his *SS* to the sense, saying, *the word of the Lord is true, and all his works are faithful*, (witnesses of its divine original); let him, with this conviction of its *truth* and of
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be *parts* of it. Or have they *heard* so from one who knows their uses? deists disclaim *all* information from GOD and therefore cannot plead it. And, with respect to *Christians*, they are expressly told that they are parts of and are set in the vast expanse of these heavens, and to *give light*, (*n*) jointly with the moon, to the earth. *Gen. i.* This is the *scriptural* account of them, and from what nature now discovers them to be,
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the power of GOD, seek the divine *light*, like *Barak* his figure, to dispel his natural darkness, and he shall fully experience the salvation by JESUS CHRIST, and the prophetic *lights* still *fighting* against the enmity of the flesh. Nor let him be cast down, when he finds the powers of darkness not *instantaneously* dispersed, when he is forced to *strive* to apprehend the things that belong to his peace, and cannot, without the painful stretch of his mental eye, attain the prospect of the grace he is called to: in short, when he is obliged to *wrestle* with worldly lusts, reproaches and sensual influences that still follow him, as morning clouds in nature, till the appearing of the sun of righteousness. For this struggle is an evidence he is a son of the wrestling nature, of the true *Neptali*, *Christ*, who also had his *agony* and *contest*; it is a proof of his union with the divine *light*, that has begun to *break in* upon him, and will, if he perseveres, like this world's light, pervade and enlighten the mind, more and more disperse these oppressive powers, and redeem our bodies and encircle us with glory. 1 *Pet. iv. 4.* For *Barak* took only those *wrestling* sons with him. May we therefore persevere, and being a *Deborah*, i. e. receiving the WORD, may we praise JEHOVAH for the vengeance he took on the enmity, by *Christ*, the true *Barak*, and *Deborah*, when they willingly offered themselves, and may we also, offering ourselves with him, and thro' him, find this enmity destroyed in us.

(*n*) The words are, 16. GOD made—the lesser light to rule night and the stars, 17. and GOD set them (the greater and lesser light and the stars) in the (firmament or) expanse of the heavens, to give light upon the earth. GOD also says, *Jer. xxxi. 35.* that he hath given the stars for a light by night. And *Psal. cxxxvi. 9.* they are said, jointly with the moon, to rule by night.

it is the only *rational* one. They pour out their *effulgence* on the scenes around me, or why should it be *less* gloomy when they appear glittering in this decorated firmament? It is by their combined streams, my eye, not without straining indeed, has this scanty view: it is by their mitigated lustre, weakly impressed on and feebly *reflected* to my sense that I enjoy this faint *glimpse* of things, and just see the recumbent flock and the undiversified foliage of the silvan glade. Then why should we, by some wild hypothesis, conceive them to be *more*, and think absurdly to encrease our *idea* of the divine immensity by mixing with it what is not *evident*, and what nature gives us *no* idea of? Shall our idea of the *divinity* be founded upon *hypothesis*? no, nature in her *immeasurable* self presents us the best and highest *idea* of GOD's *immensity*. She shews how *incomprehensible* its creator must be, by our inability even to *comprehend* his creature, with all its *highly* harmonious pieces, its *wisely* accommodated parts. Therefore, my soul, on this demonstration of SS and nature receive them as bodies, vested with the divine commission to give light upon the earth. The industrious *shepherd*, when he *rises* early to tend his *fleecy* charge, or *returns* from folding them, oft experiences their approved service, their profitable *ministration*: he sees how, friends to his steps, they *break* from many a cloud, engage with

with the gloom and shed their kindly assistant gleams before him. It is an *apparatus* which discovers not more *beauty* than *wisdom* in the appointment. For these golden sconces are nicely ranged *around* us to *supply* the absence of the *sun*, to be *vessels* of his light, before his *rising*.

But though the *stars* bespangle not the vast expanse to give us an idea of the divine *immensity*; yet shine they not to give all *contemplative* men an *idea*? Yes, their commission is for *man*, and if for *man*, then it is for him in his *complex* nature, not only to impress an *image* of themselves upon the outward sense, but to give an *idea* of somewhat *spiritual*, that could not *otherwise* be discerned, to the *inward* man, to his *spiritual* nature, the soul. They must shed not only a lustre for the *outward* sight, but on the *mental* eye. And what, O man, can they *represent* or give us *ideas* of? it must be of somewhat *similar* to themselves, that have *similar* appointments. Then nature leads us to *like* spiritual bodies, that have an appointment in the *spiritual* system, and *shine forth*, like these, their light, in the *dark* place of our mind. This harmonious choir points out a *brighter* *chair* of heaven's harbingers, of vessels that *hold forth* the *divine* light, *the word of life* to the human nature, (o) and *precede* his rising with his glory

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(o) *Phil. ii. 15. ut quiesceret.*

to bless the expectant heart. These direct us to those *spirits*, that, like the *stars*, rising *successfully* to their several situations, give me, by their various *illustrations*, by the *manifestation* (p) of *Christ*, the light, in their words and works, an imperfect view, though a perfect *glimpse* of the things of the *other* world. They represent those *prophetic* bodies, that pour out their *brighter* testimony to the existence of *more* delightful scenes to be revealed in all their *fulness*, though the *eye* of the mind can no more perfectly and adequately comprehend them by *their* light, than my eye by the *feebler* light of the stars can have a *perfect* vision of the *trees* and their springing *buds*, of their variously-tinged *blossoms*, or their exquisitely fine *stamina*. Wonderful attestation of the truth, from *nature's* volume! for what is this but the doctrine of SS? when, in *agreement* to nature, they *represent* to us that an appointment of *this* kind hath been made by nature's *author* in favour of *man*: when they affirm divine wisdom has provided a set of *prophetic* men to *declare* and *signify* before-hand, though in a *fainter* light, the *glory* that *should* follow (q): when they *represent* mankind *before* the

(p) 2 Cor. iv. 10.

(q) 2 Pet. i. 19. We have the *more* enduring word of prophecy, *whereunto* ye do well that ye take heed, as to (not a light but $\lambdaυχνος$) an instrument of light appearing in $αυχμηρω$, a (squalid) miry place, where there is most occasion for it, till the day shine out, and the light-bringing agent
φωσφορος,

the coming of the *sun of righteousness*, as in a night, (r) wherein they had only *shadows* of what was to be manifested, and were only blest with *lights*, that, like the *stars successively* appearing, should introduce his *rising*. Awake, ye unbelievers, rise from your sloth to view your con-

su-
 φωσφορεῖς, arise in your hearts. Was ever admonition more rational or natural? what otherwise should we counsel him to do, that desired to be delivered from an impervious gloom, or directed through a *miry* place, than to receive the *stellar* streams till the *sun* rose? No, be this and every other part of the *scriptural* system allowed to be conducted with the nicest conformity to the *natural* course of things; such as nature gives the *ideas* of, whilst SS applies them. The reason of its being called a *more firm enduring word* has been much questioned of late; but I apprehend when my reader considers what the apostle opposes it to, namely, the *short* transfiguration of *Christ on the mount*, whence St. Peter would infer his *putting off his tabernacle*, to be also clothed upon with *glory* and *immortality*, as our Lord *shewed* him or *evidenced* (ἐδηλώσε); he will be at no loss why prophecy is called so. For this was a *transient* view of what *Christ* shewed him he was to be—that of the *word of prophecy* a firmer and more *enduring* evidence, with respect to us, *enduring* when that transfiguration he saw was *no longer* apparent. Like the great candlestick in the heavens continuing to shew us the light, that a man before had only a *transient* glimpse of in its *fuller* lustre. For the light of *prophecy* is not called a *greater* than that of the transfiguration, when *Christ's* countenance was like *lightening*; but only a *more enduring* or *lasting* one with respect to us; *lasting*, like that of the *firmamental stars*, when this other, like the sun, had set from the sight. See also *John* v. 35.

(r) That SS thus represents the state of things before *Christ's* rising, is evident from the prophets speaking of the day of *JEHOVAH*, a day wherein he would shine out the effulgence of his enlivening grace, a day, which *be*, and not his creature, would constitute and make, by his brighter influence, *Psalms* cxviii. 24. as somewhat future in point of time, as a latter day, *Isaiah* ii. 2.—iii. 7.—iv. 2.—xi. 10.—xii.—xxii. 20.—xxv. 9.—xxix. 18.—xxxv.—lii. *Jer.* xxiii. 5, 6. &c. For if his after dispensation was to be

futation *graven* in golden characters to your sense, *wrote* in the starry firmament. Would you have a *natural* system of religion? Learn from this *spangled* heaven what must have a place in it. Would you have your *ideas* of God's *spiritual* dispensations correspond with the *ideas* or *representations* nature gives you of it? see what you must receive: it is a set of *prophetic* bodies, divinely commissioned, and to whose heavenly *illustrations* you are indebted for a *partial* glimpse of the things which shall stand revealed on the rising of the divine light; bodies, that preceding the immortal sun *shine* in the *darkened* state of the earthy nature, and this *successively*, as others *set*. For is there not a *similar* appointment in nature? Let a man ho-

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a day to mankind; what preceded it must of course be *night*. And accordingly we find the state previous to the day of *Christ's* appearance represented as a *night*. In the figure of the destruction of the *Egyptian*-like body of sin, the Lord said I will go forth in the middle of the night. *Exod.* xi. 4. *Joshua*, the Saviour, a type of *Jesus* went up against the enemy in the *night*, which was remarkably succeeded by the double day, (see the note on the *sun-rise*) *Josh.* x. 9. *Isaiab* also says, xxvi. 9. my frame of mind hath been towards thee in the night, and the church speaks of being amidst the *shadows*, *Cant.* ii. 17. as seeking her beloved in the *night*, in order to image to them the state of human nature, when *Jehovah*, our *Jesus* would appear, and that it was like that of the night, provided only with prophetic bodies, that like the stars commissioned from heaven, gave them *shadows* and *glimpses* of those things which were to be further manifested. What was thus prefigured to the people under the law concerning their situation, the gospel assures us was their real circumstances. For *St. Paul* says, we are not of the night nor of darkness, *1 Thess.* v. 4. alluding to the state of *Jews* and *Gentiles*, and in *Heb.* ix. speaks of them as having only *shadows* of the good things to come.

nestly consult his own experience, whether the light of the *outward* man is ever manifest without the *starry* harbingers, *preceding* its rising: his own senses will inform him that to assert the sun appears without this splendid host preceding him is not to have a right idea of the course of nature. Then let him ask his impartial heart if it can be a *natural* (*s*) representation of things, to say, the *divine light*, in which we hope to be *glorified*, has not the *like illustrious* introducers. The *Deist* calls him *light*, and refers us, if he means any thing, to nature to take our *idea* of what he is, and how he is to be enjoyed: and nature determines that as he is *light*, he has like the sun his *illustrious* preceders. Nor can *any* objection lie, be it clothed with what *artifice* it may, against the *propriety* of such an appointment, as if it were inconsistent with the course

(*s*) I cannot but here guard my readers against the *spirit of enthusiasm*, which would lead them to believe, "God will *sensibly* break in upon the soul, with a *blaze* of redeeming glory, *without* the ministration of the prophetic and apostolic lights, to introduce the day of grace into the heart; and that therefore they need not be at the *trouble* of imbibing the *scriptural* illustrations, in order to excite their faith and hope: which according to the apologist comes not in by *any organs of sense*." For though this be a *brief* way to come at spiritual things, it is *unscriptural*; and on the present footing of things, till miracles *revive*, which I see not in these men a power to give us a proof of, it is an *impracticable* thing, man being only teachable by his senses: and it is also an unnatural idea of things, because *no* light comes to the body that is not *preceded* by *stellar* streams. So that when these *prophetic* illuminations are received into the heart, *then*, but only *then*, we may depend on the *day* of enlivening grace, shining with all its invigorating *efficacy* into the soul.

course of things, because it is allowedly the *course* of the divine dispensations in *nature*. It stands demonstrated to my sense. Nature must be *altered* before the mind can cease having the *idea* from it.

Methinks then these *stars* from *their* several *elevations*, however the fact is traduced by the mouths of men, for want of understanding it, yet fight against *Sisera*, i. e. the *fight-veiling* nature, that would deprive us of the *fight* of God's glory. At this season they shine the sacred truths to the mind, and bless us by their streams with a radiance of *divinity*: at this season, observant of the Almighty's word, they fulfil the command, *Psalms* cxlviii. 3. *praise him all ye stars of light*. For involved as our nature is with darkness, *before* the rising of the sun of righteousness, those befriending bodies visit the *contemplative* mind, and with their directive rays cast a *light* on the divine appointments. Ordained to demonstrate the report of the SS to the *sense*, see how they pour all their bright evidence against *infidelity*; how they declare God's more *glorious* appointment in the spiritual world; how they call the mind up *through them* to bodies that manifest a *more* splendid glory to mankind; whilst they impress nature's *idea* of them. Then whilst these speak the *glory of the Lord*, shall I, to whom they are commissioned to declare it, turn a deaf ear to *remonstrant* nature,

and refuse her *ideal* language? No, my soul, as oft as they *obediently* shine their information, catch the friendly ray, and whilst thou praisest their *maker* for the direction, haste to the *brighter* bodies they point out to thee, in the system of divine love, to the *prophets* and apostles, into whose hearts GOD hath shined the light of the knowledge of the glory of GOD, 2 Cor. iv. 6: apprehend the *more* splendid streams of heavenly wisdom that they pour, receive the greater glory they hold forth, even CHRIST, the light. So shall thy *evening* retirements and thy *early* walks, be *walks with GOD*; and thy (t) *conversation* be in *heaven*. Then thou shalt not, with *further* advance in animal life, see these worldly luminaries, than with *growth* in spiritual life, thou shalt *renew* thy converse with the *prophetic* lights: that, like the *stars* shewing not forth their own glory, but that of the *sun*, preach not themselves but *Christ* JESUS the Lord, and are themselves, like the stars, your servants for *Christ's* sake (u). It has been thought that the *nativities* of men might be calculated by these *stars*, and that these ascertained to what each individual is *born* to enjoy. And indeed these are set for *signs* of what we are born to, but not to mark out our destination in *this* world, not to shew us the *future* events that will befall us: they are signs of *illumination*.

(t) *Phil.* iii. 20.(u) 2 *Cor.* iv. 5.

minating bodies in the *spiritual* œconomy of God, and they strongly impress the *ideas* of them on the sense, and tell us, that as our *bodies* were generated to receive these lucid streams, so our *souls* are formed to participate of the *superior* splendor of the other. Thus is our nativity or what our *souls* are *born* to with respect to our *spiritual* destination, to be calculated by them. Then cease, inquisitive man, who in the undisturbed hour, fruitlessly attemptest to investigate futurity, by lights that can *only* give thee a faint glimpse of the present scenes of sense, with all their congregated lustre, cease to *prostitute* the creatures to a purpose they are unqualified for; let it suffice thee that they give thee *ideas* of what thy soul is born to, and humbly submit to be enlightened by the *like* commissioned bodies they point out. Thus make the stars thy *observatory*: from this *higher* elevation, look into the *spiritual* world, and through this *telescopic* medium, receive the prospect of the *star-like* prophets and apostles, employed in a more *glorious* ministration in thy favour. Thus shalt thou be acquainted with their more important *risings* and *settings*; every view shall be succeeded by a *new* and interesting discovery of *eternal* things; and thy mind now only satisfied with the manifestation of the *creature*, shall find these *holy* lights declarative of the divine *œconomy* of grace, communicative of a *brighter* and more *enduring* lustre to thy heart.

How

How engaging is this prospect of the *regenerating* system of GOD. This *stellar* firmament indeed has its beauties, worthy the contemplation of the *curious* mind, but how *transcendently* excellent is the partial *vision* of GOD's *spiritual* œconomy, wherein the *vessels* of his glory diffuse their *spiritual* light to man. They must, they do excel it, as much as the *intellectual* does the inanimate creature. Therefore this is a view meriting our *intenser* notice; a view that should excite in us a *stronger* desire to enjoy it. Is it not strange then that men, busy in observing the use of this *spangled* heaven, should never be led by them to the *prophetic* lights, they are *signs* of and hold out to the sight. *Night unto night manifesteth knowledge*; and though (x) there is *no speech* nor *language*, tho' their *voice* is *not heard*, yet *their direction* is *gone out through all the earth*. There is not a *nation* or *people*, live they where they may, where these *starry* remembrancers have not *shined* the *idea* of the prophetic spiritual lights upon the sense. Their fair *representation* to the mind, however unattended to, has been, like their *rays*, universally dispensed. A *representation* that can never be excepted to as a *child* of craft, bigotry or superstition, as *begot* by the bias of prejudice or interest; but is framed by the GOD of *heaven and earth*, and is addressed by nature to

(x) *Psalms* xix. 3, 4.

to the sense of *every* man of *every* denomination. But universal as the *representation* is, diffusive as their *significant* testimony has been, might it not be made ineffectual to men? Yes, men, slaves to sense, might be content to look *no further* than these *stars* they saw, and then they would receive the *ideas* only to excite their respect to the *starry* host, who they saw had the rule in the *night*, and were on this account often led to worship them, as the *Zabii* did, and as several people do (y) now. Or if they did not do this, servants to their fancies, they, *more* culpable in this respect than the *heathens*, might reject the common sense of things and neglect to take their *ideas* of GOD from *nature*, as the supposed *Jews*, *Turks*, and all the enemies of *Christ*, the ruler of nature, do: and then this firmament *representation* would be no longer received as such, but admitted only as an evidence of GOD's wise and beneficent appointment for the *body*, and men run, not to worship the *stars* indeed, but more *unnaturally* to worship some *non-entities*, and to *idolize* some conceited *system* of their brain, wherein no *star-like* appointment is held to *enlighten* their darkened understandings, but where their all-sufficient souls are placed, a *sun* and *stars* to themselves. I may safely call it a more *unnatural* service, for this *sparkling* host is a *standing* evidence to men, that it can be no *natural* sy-

(y) See the universal history of religious ceremonies.

system of things, where it is not admitted, that *like lights, like heaven-commissioned bodies* shine out to direct the soul.

Indeed yonder *lucid* streams have a surrounding darkness against them; *this* labours with its *black* incumbence to *extinguish* their splendor, and to *deprive* me of their light: and they suffer great *opposition* amidst it. Nature therefore not only points the mind by these *stellar* streams to like *illuminating* bodies, in the *scriptural* revealed system, but evinces the *propriety* of the account we there have of them: for these stars *sympathizing* with the *prophets*, illustrate the *scriptural* report that they are, like them in their stations, *suffering* beings; that they have all the *powers of darkness* labouring against them, to rob GOD's children of their *bright* evidence in *every* realm, in *every* age which they shall appear in. In this kingdom a melancholy experience proves the *violence* of the opposition, wherewith the *adversaries* of the light would *cross* and *soul* their bright testimonies, would *prevent* their way to the hearts of men, and entirely *extinguish* these lights of the *intellectual* world. But as on the *one* hand, they might as well deny there are *stars* in this *natural* system, as to deny there are like *illuminating* bodies in the *spiritual*, whilst we are to take our *ideas* of GOD's *spiritual* dispensations from his *natural* ones; so on the *other* hand, a man might as rationally attempt

tempt to put out one of these *stars* that glitter in the firmament, as presumptuously employ his *hand* or *heart* against the *prophetic* vessels of GOD's glory. For see yonder *starry* stream breaks from beneath the cloud, and rises with all its *lustre* on the sight. Though the gloom, with respect to *some* parts, has been prevalent for a while and kept the struggling *radiance* from the eye, yet the *star* I find has continued in its *station*, the cloud is no more, and the light forces its *way* to my sense. Does not *nature* therefore teach mankind, that the *spiritual* luminaries will also break from amidst the most virulent opposition of the *powers of darkness*, and rise with the divine efficacy of the *glory* they manifest upon the heart? Yes, tho', in the course of things, *clouds* of objections may rise, formed by the *ascendant* mists of ignorance that abound in our nature; though they may hold, without any *apparent* illustration, for a while, and prevail upon the sight of *some*; yet remonstrant *nature* says, the *patient* enquirers shall always find that these *prophetic* lights, like the *stars*, have kept their *station*, that they were *ever* splendid and bright themselves; though *not visible* to a cloud-ed understanding; they shall soon have things *cleared up* and the glorious faith-supporting wisdom poured upon the mind. And surely it would argue extreme imprudence to conclude there *was not* any particular *star*, or that it was not

communicative of light, because I had got on the *dark* side of it; therefore nature evinces it to be a *similar* absurdity for men roundly to affirm, as they do, that this or that *illustrious* prophet or saint never existed, or that they do not diffuse radiant *divinity* to enlighten the mind, because there are such and such *objections* in the way of their own sight. This is to argue from a *defect* in the medium we see through against the *existence* or *qualities* of a thing. Now however this hath been supposed to be agreeable to the *reason* and *fitness* of things, it seems to me to be an argument that will be full as conclusive against the *stars*: for I might as well say such or such a *star*, which I never particularly noticed, had *no* place in the heavens, because a cloud *veiled* it from my sense. Whether this is a *natural* inference, or follows in the *nature* of things, may be left to every candid mind to decide. But as far as I am able to judge, I had denied the existence of yonder *star*, if the *clouds*, those objections in the way of my eye, had been an allowed reason with me why the *star* or its *stream* must not have had a *being*. Whereas such *objections* may be in the way of the *outward* man and yet the star *exist*, with all the glory it ministers. How wonderful is it then that men should ground an arrogant unbelief on such an *unnatural* foundation! yet on no *better* bottom
stands

stands the *deistical* argument against prophecy (2). They never consider that it may with great fitness have a place in the divine œconomy, though they, for want of further light, apprehend not its connection; that a thing may be *true* though it appears not *so* to them: it is

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enough

(2) To support this assertion I need but observe, that the patrons of infidelity have always grounded their refusal of the *scriptural* account of the divine œconomy, upon their having some objections to particular parts of it. A *Cubb* for instance cannot see the *light* *Jacob's* story yields, a *Bolingbroke* cannot perceive how beautifully prophetic *Noah's* cursing of *Canaan* illustrates some of the most serious occurrences in the *spiritual* administration of God; nor his more *indecent* imitator in his examination (see p. 38, 90.) discover how *Joshua's* miracle *shines* to enlighten the understanding. "Therefore" what? mark the consequence and admire with what consistency it follows; "these particular facts are to be rejected as arrant fictions imposed by *Moses*" and must not be granted a place in their *system* of religion. For is not this consequence built upon a supposition, that *every* thing must be *denied* a place in the *celestial* archives, which appears not *to them* with full evidence of its fitness? And is this a rational one? or is it impossible for a man to consider a thing in a *bad* light, or detached from the connection it has with the *rest* of the piece, and by this means to be betrayed into a wrong judgment? no: in common life men form very unfit notions from viewing persons or characters in a *wrong* light; the scriptures are therefore liable to *like* misrepresentations. And accordingly they will meet with them. First, when it is supposed that God has recorded the *characters* or *actions* of men for their *own* sakes, or has interposed *solely* on account of the persons there recorded. For then curious men will be led to call their *characters* in question, and the fitness of God's displaying his power against a *particular* nation and in favour of such people, rather than *another*. And they will rashly conclude, as they have done, that God would not employ *such* persons in a divine embassy, as *Moses* or *Joshua* and *Sampson*, and that the commissions, appointing persons of this character, were never made out by his *direction* nor had his divine seal. Accordingly these cavilling *excepters* against the SS, have supposed the characters are re-

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enough that they find *objections* in the way of their mental eye. These they charge upon the *illustrious* prophetic body, though they owe their rise to a *clouded* mind; and instead of waiting patiently in the *volume of God*, as I did just now in *nature's* volume, till things were clear-
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corded for their *own sake*, they have not taken into consideration that though the SS attest the *reality* of the fact or character, they do not *justify* them by merely recording them; that it is no where said in the O. T. that God did this or that in favour of or against this or that person for their *own sake*, any more than a *tree* has the season for its *own sake*. Neither do these men look upon them, as they ought, to be *pictures* or *representations* of a spiritual œconomy of God, Rom. xv. 5. Heb. ix. 23. — x. 1. by which the *deformed* nature was to be destroyed, and as it is in this natural system of things, to be *reformed* and *restored*; and upon the persons and characters, as so many *different colours* in the hand of the divine *designer*, in order to finish the delineation of this interesting affair to the *sense* of those who were concerned, upon this evidence, to *believe* and *look for* it. Nay further, there is hardly any of those wanton writers that have ever read the bible seriously, since they have attained a riper judgment; fewer still that understand the *language* it is wrote in: and still fewer that read it without the Rabbinical corruptions. So that upon the whole the *stars* of the spiritual system are over-cast by these clouds of the mind, which intercept their appearance in their true light. And though it is certain that when God interposes in favour of his creatures it must be, by the confession of deists, with polluted offensive creatures, and also that he will one day, upon their principles, as his servant *nature* often does, work upon the unqualified part of them to their *perdition* to vindicate his attributes: yet these men never consider that where the *ideas* of these solemn facts were defaced, and the *representations* of nature on this head not attended to, it was necessary, in the course of things, to renew them by fresh *rebearfals* of them in a figure to the sense. For were this duly adverted to, the expediency and reasonableness of the divine dispensations in favour of or against human nature under sin must be evident to a demonstration. Having shewn then what has clouded the mind of the adversaries of the *light*, I shall beg my reader's patience at
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ed up by *further* illustration, instead of heartily lamenting and solicitously seeking to be delivered from the *darkness* of their understanding, they reject the *whole* prophetic ministration of *glory*, because every part of it appears not *alike* clear to them in the *medium* they see thro'. But

come,

present, whilst I endeavour to help him to a view of the illustration which *Noab's* cursing of *Canaan* yields us, of some very solemn and important facts, which could not be known to men but by their being acted under *similar* characters. *Noab*, (נֹחַ) i. e. the *comforter* was he who was to *comfort* men or give them *respite* or *rest* from their *works* and from the *travail* of their *bands*, the *portion* (חֵל) of the (*Ademe*) *earthly nature* which the *Lord* had *curfed*. v. 29. By which character the SS shew us *Christ*, the true *comforter*, or *Noab*, who gives mankind *rest* and *refreshment* from their *dead works*, and from the *labour* and *travail* of *soul*, which is naturally the *portion* of the *sinful Adam*, whom the *Lord* by his *law* hath *curfed*. *Noab* also was the person in whose days the *body* of the *corrupt earth* was to be *destroyed*, as a *body* is in the *grave* by the *dissolution* of its *parts*, שִׁחָה *Pf.* xvi. 11. and to be *washed*. By which means he illustrates the true *comforter*, at whose appearance the *body* of the *sins* of the *flesh* was to be *destroyed*, and the *corrupt man* of the *earth*, *earthly*, was to *suffer* a *baptism* which the *flood* denoted. 1 *Pet.* iii. 21. But *Noab* was to be *preserved* amidst it in the *ark*, which was to *see* no *dissolution*, and to be *raised* up a *new parent*, a kind of *second Adam*, a *new root* of a *new offspring*. And beautifully doth he illustrate *Christ's* *preservation* in the *ark* of his *body*, which *saw* no *corruption*, though the *body* of *sin* was *destroyed*, and his *resurrection* to be a *second man*, the *last Adam*, the *father* of *new creatures*, of *new spirits* begotten after his *renewed* image. My reader, I hope, begins to see this *patriarchal history* is not without its *illustrating* appointment, and that, in these characters, *Noab* shines a *star* to stand over *Christ*, as the *stellar* streams over the *earth*. Let us then enquire what is recorded of *Noab*: i. e. the *comforter*: we read he planted a *vineyard*, in order to represent to men the *spiritual* or *intellectual plantation* of *Christ*, by whom all things were also made, in the *new dispensation*, after the *curse* incurred by man. For in *Isaiab* v. we find, *God* call the house of *Israel* his *vineyard*, his *choice wine*, and in *Jer.* ii. 21. vi. 9. a *wine*, a *noble wine*. We read next, he drank of

come, ye recusants of the *light*, and whilst from this *visible* nature you learn the *black* design you are unhappily engaged in, namely, to extinguish the *brighter* vessels of God's glory, learn hence also the *impossibility* of your success. The *present* opposition of dark infidelity serves only to

of the wine ; which transaction of the figurative comforter, is applied most beautifully to denote the true comforter, *Christ*, partaking of the effused blood of the human nature, the vine he had planted, to delineate to the sight what St. *Paul* speaks to our ears. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. *Heb. ii. 1*. For when blood was forbidden, what could give men, whose ideas must come from sense, an *idea* of *Christ's* taking part of the blood poured out, so well as *Noah's* drinking of the effused wine and taking the blood of the grape ? It will be said perhaps, men might have been told so in as many express words : but I must answer, words, in order to inform the mind, must convey ideas, and *idea* must be taken from things, and where the things themselves are invisible, they cannot be had but from similar things, so that if similar things or facts existed not in order to give the idea, there could be no words appropriated to convey the idea and to inform mankind. And every man may be convinced of this if he will attend to the operations of his own mind, that words will only profit him in proportion as they give him *ideas* of things, which indeed makes some writings and discourses, especially those of the abstracted mind, where we have little more than a neat range of words, have little or no weight with men. Nay, I may safely call upon the most resolute unbeliever to speak upon any religious subject, or upon the nature of the soul, without using words that refer us to some *similar* objects of sense for our ideas. So that upon the whole I may conclude that the only way to acquaint men with the above solemn truth, was for *Noah* to *act the part*, in a figure to the sense. And that this blood of the grape was an allowed figure of the other, my reader will find sufficient proofs of in the law, in the New Testament and even in the heathen world. See *Un. Hist. of Relig. Cer.* and *Montfaucon*, where you will find they have universally held the incarnation of a great deliverer, an *Hercules*, or, &c. by a *supernatural* birth, and mostly from a *virgin*, and that he was to destroy their

to demonstrate the *natural* characters, all the prophetic *lights* sustain; to prove how *nicely* correspondent the *scriptural* system of things is with the course of GOD's dispensations in *nature*. For how would these *lights* of the world be like those of *nature*, if they did not shine a-
amidst

their *enemies*; and was supposed to appear to *cleanse by water*, because they had not, like our modern heathens, forgot he was to work some purification for them, *Augaon* stables at least. I think our Saviour referred the twelve disciples to this scene of *Noah's*, when he drank of the juice of the grape with them before he suffered. It is plain, he told them in a figure his participation of the blood of his vineyard that was to be poured out. Adding, that this was shed for *many*, instead of the *many*, (see page 72. (y)) for the remission of sins, for the discharge of the pollution, that it might be cleansed, and that he might drink it anew with them. And we now by this participation are to own his *incarnation*, and to receive this, shed and cleansed for us, that we may partake, wondrous love! of *new blood*, the *blood of God*, and of *new life and affections* by it. Thus our Saviour fulfilled what *Noah* shewed by drinking the wine, and here by this prophetic body men have a glimpse of what the true comforter was to do. The next particular is, *he was drunken*; here our adversaries triumph; what, they say, a prophet, a comforter of the world, one whom God spared above the rest of mankind, drunk in his tent! But let them take heed lest the raillery be only due to them. The word rendered drunken is שׂכר, *SHECER*, as a *noun* it denotes a *composition* of juices from the grape, or other fruit, what is *compounded* in or from the womb, translated the fruit of it, *Psalms* cxxvii. 3. — a *composition*, by way of commerce, for other goods, for hire, labour or the like. Hence it is applied to the high contract or composition God has made with *Abraham*, the father of the faithful, for *leaving all* and following him. *Gen.* xv. 1. And as a *verb*, it signifies to *compose*, or *secure* the outward man, the external sense, as by wine, whose *succour* or juice prevails upon a man, *composes* his sense to sleep, and *secures* him from acting for a time. Hence it appears, that a man may be what the word denotes, namely, affected in this manner, and yet not be what we call drunk, as every one that drinks may be called a *drinker*, and yet not be so in the large sense we use it in, as a *drunkard*.

amidst and out of darkness? O may the solemn truth sink deep into the heart; may the soul *never* be found in the opposition against the sacred *bearers* of the *divine* light: never have this proof, as melancholy as it is conclusive, of its being *in darkness*. When *objections* rise, rather than charge them on these *glorious* harbingers of the incarnate GOD, be they, as they ought to be, put to the account of those *clouds* of intercepting prejudices, which are raised by the *darkning* incumbent scenes of fleshly desire, that we are situated under, and amidst which the struggling rays of *divinity* must *break through* to the soul, from these *heavenly commissioned bodies*. It is true the spirit of this world, the *power of the air*, now employed by the *devil*, the *prince* of it, is our *enmity*, by reason of the *corruption* induced into our frame upon the fall. And its *evil* influences, diverting us from the *divine* light, in which we can only *see* ourselves and GOD,

and. The instance is quite parallel, for as we would say a *great drinker*, to denote the excess of an action, not otherwise criminal, so the *Hebrew* adds, עַר כֹּחַ, 1 Sam. xxv. 36. when it would speak of the *excess*, or else subjoins an action that equally speaks it, as *reeling to and fro*. As a further proof of this I may observe, that the *Nazarites* were forbid to drink wine or שֵׁכַר, and that though it is certain they would have had the שֵׁכַר, if they had drank never so little of it, yet it by no means follows they were therefore *drunk*. See candid reader, what little room the free-talkers have for their ridicule; and that they have mistaken this use of wine, which was followed by composing *Noah* and making him sleep soundly or *securely*, for such a *drunken fit*, as too many of them are engaged in. And now that it is proved from

God, will at first bear *hard* upon a man. But
act they as forcibly as they may, *natura* in yon-

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from the usage of the word that it was otherwise, we have somewhat more to expect from the good sober *patriarch*, than the result of a causeless irritation. However I would not be understood to affirm that *Noah* contracted no guilt by this step; though he was not what we usually call *drunk*, as our opponents assert. For it was a step that brought him to *shame*. But whilst the SS report him to have had *guilt* in this one particular, which is, a slender reason why we should condemn him as a man unqualified for fellowship with God, because it is pretty clear we, who are guilty in a thousand other respects, should then have no hopes of *admission* into his divine presence, I say, whilst the SS make this report concerning him, they do not *justify* the fact or propose it for our imitation: for they plainly deter us from it, by recording the *shame* consequent upon it, but they use it to give us an *idea* of a similar event. For this very part of the character the free-talkers except against; namely, *Noah's* bringing on him the *imputation of sin*, is not without its expressiveness in this legal picture. Gal. iv. 24. It beautifully delineates to the spiritual apprehender, who looks through the *signs* to the things *signified*, a like *Noah* or "comforter" taking upon him *imputed* guilt, which could not be represented but by a *guilt* contracted in a similar manner by another. For that *Christ* our one comforter, John xiv. 16. took away the *sins* of the world, and had our iniquities upon him is certain, and that he brought them upon him by being born of a woman under the law, by taking part of our flesh and blood is equally certain. And this alone contracted *guilt*, see here signified by this one sin of *Noah* contracted by his taking of the blood of the wine. Candidly review the piece, inquiring reader, and apart all the pleonasm of *investive railery*; say whether this circumstance is not very judiciously drawn in this patriarchal colouring. Methinks whilst I perceive modern unbelievers wonder that *Noah*, bearing *sin*, should have fellowship with God, I see the enmity against *Christ*, in the person of his representative, kept alive, I see the persecution raised against him by the Jews continued, who numbered him amongst the transgressors, who, because he was crucified through the weakness of the flesh and blood he took part of, esteemed him smitten of God, and disbelieved his connection with JEHovah on this account. Nor can I avoid seeing the senseless Sadducee in the

der brightly-flowing streams demonstrates how effectually these emanations of the light of the gos-

the English *Bolingbroke*, who imprudently condemns the *piece*, because of the black colouring, that is with propriety used in it. But now that we have removed the cavil of the *infidel*, by shewing, that though *Noah* was not in a drunken fit, he had done an *exceptionable* action; and that SS records this as such, in order to denote the *exception* divine justice had to our nature in *Christ*, till he died unto *sin*, on account of his contracting our *guilt* by taking of our *blood*, I say now, that this is done, it will be asked what serious *spiritual* occurrence is represented to us by *Noah* in these circumstances as *composed* to sleep by drinking of the *blood of the grape*, as secured and subjected by this means into a kind of *temporary* death, which *sleep* gives us the most apt and natural as well as the scriptural *idea* of. And if my reader will please to recollect how finely *Christ*, our new parent, taking part of our *blood*, poured out for us, is pictured by this *similar* parent's taking of the *blood* of the *wine*, I apprehend he will soon see what is designed by the colouring now under consideration. The death of this our second common parent in consequence of the *imputation* of *sin*, by his taking part of the *blood* of his vineyard, by his having the *blood* of human nature *effused* in him, which made him subject to the *mortality* of it, will occur to every one conversant in his affecting history. Though this *blood effused* was to give him *gladness of heart*, (and all the *Christian* body) more than *wine* does to our body, *Psalms* iv. 7.—104. which made him say with great natural *fitness*, "I shall lay me down in peace and take my rest;" yet his having this *blood* of himself, the *true wine*, (in opposition to the *figurative* ones,) *effused*, his drinking of this *cup*, *Psalms* lx. 3. was amidst the rejoicing of his *glory* and the *gladness of his heart*, *Psalms* xvi. 9. to bring him to the *sleep of death*, xvii. 15.—xxi. 15. And this *voluntary* passion unto death is what we have a glimpse of by the *illustrating* circumstances of *Noah's* *voluntary* drinking of the *wine*. *John* x. 18. The effect of *Noah's* being *composed* to *sleep* by the *effused* *blood* of the *grape* is said to be that *התגלה* he *uncovered*, *unrolled* himself, had a *revolution* in his circumstances; the vestments that before folded him were *unfolded*; and by this means his *nakedness* was exposed to open view, the *part* of his nature by which *generation* had been performed. This particular of the *literal* narration has no difficulties, but is quite agreeable to the de-

gospel, from the *prophetic* and *apostolic* men,
will *superse*de their power and invest each hum-

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declared circumstances of *Noah*. And yet it is not more *natural* than it is *descriptive* of what attended Christ on his *death*. The *parent nature* in him, then underwent a *change* or *revolution* of (ל) circumstances: he is said to have *divested* himself of his *glory*, by this *sleep* of *death*, and to have had his *face covered with shame*, Psalm xlv. despising the *shame of the cross*, Heb. xii. 2.— As he says, *I lay down my life of myself*, John x. 18. For on this *sleep of death*, he *put off* this *mortal clothing* or *tabernacle*, 2 Pet. i. 14. — for under the word (ל) the *glory* is said to have *departed* or *devolved* from *Israel*, the figure of *Christ*, 1 Sam. iv. 21. — 2 Sam. xxii. 16. the foundations of the *old world*, the figure of the *old man* to be *disclosed*; and Job xii. 22. *deep things* to be *discovered*: *Christ* prays, Psalm cxix. 22. under this word, *devolve* from upon me *reproach* and *shame*: and the bringing of the *body of sin* to the light and to *condemnation* is frequently prophesied of under the phrase of *revealing thy nakedness*, Isaiah xlvii. 3. So again, in Psalm xlii. 8. we read all thy (ל) *rolling*, *involving waves* have gone over me, doing to me what is meant by ל, *Gal*, working a *revolution* in my circumstances, as they did in those of his figure *Jonah*, the *dove-like* (afflicted) person, [Mat. xii. 40.] who to save his *fellow-passengers* in the vessel of *flesh*, suffered himself, three days and three nights. And because this *revolution* in the circumstances of our blessed *surety* was in the midst of the *tabernacle*, which God pitched and not man, *Noah's uncovering* himself in the midst of his tent has with great propriety a place in the *picture* of it. Such was the situation of the *prophetic Noah*, this *forerunning comforter*, and if the reader will please to consider this piece as a *lively painting* of *Christ's* situation, he will more clearly see the character of the actor, the nature of the *crime*, and the *justice*, nay the *prodigious mercy* of the *curse* pronounced by *Noah*, the *comforter*, as well as the *design* of its being recorded. For the time of doing the fact was on *Noah's uncovering* himself in his tent, after partaking of the *effused blood* of the vine, and this refers us to somewhat that was done to a like *Noah* or *comforter* at the time of his (ל) *Gal* manifestation in the flesh, on his *drinking the cup*, of the *effused blood* of the *true vine*. The actor was *Ham*, i. e. the *wrathful nature*; denominated “the father of *Canaan*, i. e. of the changer of his state” as *Canaan* was pro-

ble recipient with glory. Methinks I see these sacred communicants of light, like the harmoni-

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prophetically called. And these names carry the humble inquirer into the design of SS up to another *Ham*, i.e. to the nature that was full of *wrath*, and is peculiarly the father of those who exchange their *birthright* of grace and promise, whence such are called the *children of wrath*, or *Ham*, [Eph. ii. 3.] born of the flesh which is *enmity* against God. [Rom. viii. 7.] For this *Ham* only represented the *Ham* or *wrath*, *Christ*, the true *Noah* or comforter, was also to meet with, in like circumstances, see Ezek. xiii. 15. Lam. ii. 4.—Psalms lxxvi. 11. —Psalms lviii. 5, &c. Having thus found the time and the actor, we are next to enquire into the crime. It is said to be *Ham's* seeing the *nakedness* or *exposed* part of his father, and divulging it in order to make the *shame* public. Now though it cannot, as I observed, be denied but that *Noah*, by taking of the blood of the vine, ought in strict justice to be *exposed*, (for I think him not free from all *sin* in what he did) yet that a son should do it, instead of concealing it, that one born in his house should be the executioner and make a shew of him openly, in the face of all his brethren, was a painful reflection: because accompanied with a sense of its being wholly unnatural, and repugnant to every tender emotion of filial concern. For who that had not put off humanity could see the generating nature, which was to suffer a *circumcision*, [Gen. xvii. 23.] *exposed*, and *naked*, without seeking to relieve him in this situation? especially when he became so, only by partaking of the blood of the vine he had planted for them, to make their countenances glad. Yet *Ham*, "the wrathful nature" did this: he saw the *exposed* parts of his father, he saw to what he was fallen by partaking of the blood of the vine, and published it. Nay consider *Noah* under his prefigurative character as comforter, and *Ham's* or "the wrathful nature's" crime was seeing the exposed situation of the divine comforter, *Christ*, when he took the cup and putting the generating nature to open *shame*: which was one reason amongst the rest, why it was death to discover or reveal the father's *nakedness*, to look upon his *shameful* parts uncovered, which had made man a partner in the offence. And now what have we here but a beautiful draught of the *wrathful* nature, *Jews* and *Gentiles*, particularly of the *Jews*, who saw the nakedness of the true *Noah*, JESUS CHRIST, when he was apparently destitute and forsaken of God and men, and

ous *flarry* choir, each in their several scriptural stations, as king, priest, or prophet, as father, son,

and was exposed, *וְנָתַן* to death, *Isa.* liii. for men, by drinking of the cup, and put him to open shame? So though it cannot be denied, because the contrary is true, that it was but just, on the part of God, that Christ, the true comforter (*Noah*) should suffer shame and reproach for man; who was not on his first manifestation without imputed sin, by taking of our blood, which, as I have remarked, is signified by *Noah's* incurring guilt by taking of the wine; yet that children should do this, that one born in his house, *Psal.* xxxi. 13.—xxxviii. 11.—xlix. 9. should stand looking upon his trouble, conceive falsehood, and, when he cometh forth, tell it—that not an adversary, who might have been borne with, but one who walked with him should do him the dishonour, should shake his head when he looked upon him, *cvi.* 24. was provocative of his anger, *lv.* 15. So that *Ham's* crime considered as committed against the person of Christ, in his representative, *Noah*, who was to comfort men from the curse, was the very part mankind or “the wrathful nature” acted against Christ. Now after this horrid and unnatural fact, we read, *ver.* 24. *Noah*, the comforter, awoke from his wine and knew or was acquainted with what his son, the younger, had done to him, sacrificing him (for the word *וְנָתַן* is used for it) to shame and reproach, which he yet undergoes pretty plentifully from ignorant men. And in this historical shade is prefigured to us the resurrection or awaking of a like spiritual comforter, Christ, from the effusion of the blood of the vine or nature he had taken part of, and his knowledge of what the wrathful nature of men under the law, the *וְנָתַן* inferior subject nature, dependent on him, as the moon on the sun, had done by way of sacrifice to him. As a confirmation of this I need but to observe, that this divine person's rising after a state of long-suffering is prophesied of under this figure of awaking from sleep (which, I would beg my reader to remark as plainly denotes his previous submission to the sleep of death) *Psal.* lxxviii. 65. We are clearly carried therefore by the subsequent denuntiation of *Noah* forward to somewhat that our blessed surety pronounced after his resurrection; to some decree that followed his rising from the sleep of death. And having prepared the mind of my reader by this notice, let us consider what *Noah* said and did: cursed or detracted from is and will be Canaan, the exchanger of his state;

son, or servant, dispense to man their several illustrations, to shew the scenes of divine love in the

state ; for the word *כלל* we render *curst*, denotes the kind of curse, and that the party would have somewhat *taken from him* that he was before invested with ; as the substance of *light* is taken in pieces by *fire*, or as the grapes are *plucked off* or *taken from the vine*. *Pf. lxxx. 12.* He did not pronounce this curse on *Ham*, “ the wrathful nature : ” he generously forgave him and mercifully passed over the violence he had suffered at his hands. But foreseeing the apostacy of *Canaan*, the sons of *Ham*, he pronounced a curse on them, who should *exchange their God* and the promises, and who, instead of continuing in the happy circumstances, wherein God had been pleased to place them, in the faith and hope of redemption to life from the total destruction of the body of the sins of the flesh, which they had seen a rehearsal of, should fall from this reconciled situation into enmity against the ALMIGHTY, the divine *interposing allies*. This a certain *right honourable* person as the world styles him, though not even *right sensible*, is extremely angry with. He not a little severely remarks, that it argues great injustice in the patriarch to pass over *Ham*, who perpetrated the crime, and to denounce a *curse* upon innocent *Canaan*. But in answer to this, I must observe, first, that though *no* forgiveness without some satisfaction in view, had, or to be had from the party or one for him is reconcileable to the notion of *precise* justice, yet as *Noah* forgave *Ham* on account of the satisfaction to be given by *Christ*, in whom he had faith, *Heb. xi.* so his remission of *Ham* was an imitable clement action. And in the second place it must be said, that *Canaan* was not curst for the offence committed by *Ham* : but only at the time that *Ham* was forgiven by *Noah*. Nothing further is *expressed* in or *deducible* from the passage. And therefore the supposition of *Noah*’s inflicting the curse due to *Ham* on *Canaan*, for *Ham*’s personal offence, is groundless, and all censure on this account reflective on the persons that ignorantly cast it. But as *Canaan* was curst, it will be asked why he was. And though *Canaan* had no part in *Ham*’s committing offence, and was not curst for it, yet it by no means follows that he was innocent in every other respect, or that he did not contract a guilt by the connection he had with the nature that did commit the offence. He was a child of this nature, and by nature inherited the *evil* propensities which had excited *Ham* to perpetrate the
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the *spiritual* system. If the *stars* or *planets* we call by *heathen* names, if *Venus*, *Jupiter*, or the

foul fact, and when born, was under his influence and power. He stood to *Ham* in the relation of a *branch* to its *root* and was a stream from this corrupt fountain. And therefore possessing the evil of the nature that did the fact, he was justly liable to receive the punishment due to the evil nature, as indeed his other sons were. For I would have our opponents remember, that it is yet one of God's dispensations in *this* system, for to make the *seed* partake of the nature of the parent *root*, from whence it has its constitution, and what *forms* and *fashions* it, though it may be *bettered* by being transplanted into *another* soil, as a child is, by converse with books and men, frequently put upon another foundation than that his parent would have brought him up upon. And accordingly as the curse was not denounced against *Canaan* for *Ham's* personal guilt, so neither was it inflicted upon him without some previous *demerit* in his nature inducing it. For he partook of the nature which had put the *new* parent of the new race to *open shame*, and which on the refusal of preventive grace would as readily discover itself in like indignities. As *shame*, or in *Heb.* *Ham* will discover its offensive properties, subside it in what subject it may. It may be replied so did the *other* sons, and therefore the curse should have been pronounced on *all*. But this is no consequence: because though, by descending from *Ham*, the wrathful one, they contracted the evil nature and deserved the curse by *nature*, yet somewhat else was required to fix the curse on them. It was not enough to be a *Misraim*, i. e. enmity, it was not enough to be a *Cush*, i. e. a black *Æthiopian* nature, in order to fix the curse on them. *Noah* sustained a prophetic character and foreseeing the satisfaction to be made by the *comforter's*, *Christ's* sleep unto death for them, forgave them, and passed them over. For though all deserved the *curse*, it was in his breast to determine the extent of his *grace*. And if there appeared in any of them any additional circumstances that *aggravated* their crime, that would *preclude* them from profiting by his forbearance, and of necessity keep them in their *guilt* and fasten them in their natural corruption and under a *curse*, it was not an *arbitrary* but a reasonable procedure for *Noah* to withhold the despised grace and to denounce the *curse* they themselves drew down upon them. Now as the *other* sons were past over and *Ca-*

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the *Arcturian* constellation furnish their different quotas of *splendor* to give the labouring eye

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naan only cursed, it is pretty clear, that he was such a person. For *Noah* is represented to be under divine direction when he cursed *Canaan*, and since he did it under this direction, it as strongly implies some extraordinary demerit in *Canaan* that precluded grace, as if it had been expressed in so many words. And we must observe, that when a fact is objected to, the objection should hold against it, as it is stated in SS, and ought not to respect it in a partial light, just to make room for the exception. Now as the curse is recorded to be pronounced under the direction of one who *seeth hearts*, should we, because the guilt for which the curse is pronounced doth not appear, with unhallowed indignation impeach the fact, or immediately conclude that *JEHOVAH* sees no reason for it, because a finite perception cannot discern any. This be far from man. But we do not without some external proof conclude that *Canaan's* heart was not right with *God*, and had a guilt that prevented grace. For it is worthy our notice, that every name in SS is descriptive of what the person who bore it in some measure *was*, and that *Canaan's* name imports one *who has changed* the happy circumstances he stood in, be they *temporal* or *spiritual*. This throws *great* light upon our subject. For in order to belong to the *person* under consideration, he must have *changed* the terms he doubtless stood upon with *Noah* and *Christ*, whom *Noah* represented: he must, by some step or other, by justifying his father's crime or thinking lightly of it or the forbearance of *Noah*, and of what it represented, have forfeited *Noah's* good will and the divine favour. The word expresses as much by which he is called. For you are to take the idea of what *Canaan* was, from what the *Canaanites* afterwards were: these we know changed away their *Aleim*, their divine allies, their *God*, their dependence on his promises and their inheritance. And therefore considering *Canaan* in this light, as averse to accept the forbearing love of *Noah* and of the *true* comforter whom he represented, we must acknowledge it was as much a mark of the divine justice and of *God's* concern for the well-being of the other subjects of his spiritual kingdom, to denounce the curse upon him, as it is for an earthy prince to declare an obstinate rebel to be under the sentence of the law, that refuses his pardon, and would on this account be so, whether he was declared to be so

a *glimpse* of the things on earth. Behold, in the scriptural and spiritual dispensations, those bright-

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to or not. Because, whilst he stands a *Canaan* in the record, he stands stigmatized for having his affection alienated from his spiritual ruler, in the person of *Noah*, for turning a rebel in the face of this restoring love: in short, for being every way schemed and fashioned (כך) to receive a *change* in state or place (מקום). That such deserve censure will never be disputed but by one that would justify his own rebellion. And that there is a natural propriety in the assignment of the curse to *Canaan*, to the *changer* of his circumstances or disposition of being, is equally clear. For חרם signifies to *detract* or *take away* somewhat he had before, and let the greatest naturalist of this free-speaking age say, whether the matter that *changes* its form or manner of being, and so becomes a *Canaan*, does not necessarily bring on an חרם, i. e. a *subtraction* or *deprivation* of some effects that were wrought in and upon it, previously to its *change*: and this too very remarkably, from the air that *rests* or is a *Noah* (רוח) upon it, Numb. xi. 26, and which was instrumental to give it its former being. Because since this is the evident consequence of God's *visible* dispensation in this system it follows: 1. That our *idea* of his spiritual dispensation must be that of a *similar* one: 2. That when the scripture records that in the spiritual and revealed oeconomy of God, *Canaan* was cursed by *Noah*, it records what nature *signifies* to the sense of every man. So wonderfully does nature concur to *represent* the scriptural history to the eye in other *characters*, so effectually does it justify the *aptness* of the fact, by shewing us, as in the spiritual, so in the natural system, a previous appointment of God, bringing a *curse* or *deprivation* of some effects upon all that change their state of being, and so turn *Canaans*. Had *Bolingbroke* attended to this *native* evidence of revelation, I hope his *raillery* would have been converted into a *reverential silence*. But nature's evidence to SS has lately been overlooked, and her representations on a subject quite disregarded: owing chiefly I apprehend to men's *suspecting* nature to be a friend to *deism*, and the SS ideas of *natural* things not calculated to stand a comparison of this kind, but to be adapted to men's *vulgar* notions; in other words, the inspired accounts to be, may the impious assertion be never repeated, much less justified, to be *vulgar errors*. It is hence the free-thinkers have thought themselves safe in

er luminaries, *Noah* with his ark in the flood,
 a *Jacob* with his father, a *Joseph* with his brethren,

a *supposed* natural account of things, and the scriptural relations to be *indefensible*: and it is hence it has not been thought expedient to attack them on this footing. How successfully this might have been done, how strikingly *divinity* engages them under cover of these *natural ideas* or representations to the sense is, I am persuaded, evident enough from the instance before us. For *deists* can never make any just pretences to their having *natural* notions of *spiritual* things, if they receive not these the SS give us, when these are to a *demonstration* the natural ones. That this account of *Noah's* cursing *Canaan* has nature's evidence of its fitness I appeal to their *senses* for a proof of. And doubtless it was because of its apparent propriety that the divine director of *Noah's* spirit led him, though in a parental character and struggling with all the pleadings of fatherly love, to denounce the curse upon him. If a *Brutus* when the question was about temporal death could adjudge it to his son, and be commended for his steadiness, see here in *Noah* a superior attachment to virtue, when rather than not do right he gives up the son of *Ham*, the child of the wrathful one, who had *altered* his mind towards him, to divine judgment; and in a sense of his unbiassed resolution to tread in the ways of justice, give the preference to the inflexible patriarch. But now that we find it was not an *innocent* son that was cursed, but one who, inheriting the evil of the nature, refused the comforter's remission of it, and exchanged the happy terms he, together with the rest, stood upon with *Noah*, to gratify some alienating lust, and of necessity fixed the curse, due to the evil nature he inherited, upon him, we may proceed to reply to some objections made to the curse denounced against *Canaan* and his posterity. For the curse has been supposed to include in it *all* that should come from *Canaan's* loins, without respect to any personal *offensive* character they should sustain in the sight of the glorious God. But it appears it is not true, that either the *person* of *Canaan* or his descendents were cursed without taking in the circumstances he was and they were to be in, in God's eye, any more than it is true that his agents in this system bring a *natural evil* upon a body without some *concurring* circumstances to induce it. For as the ארר or *diffipation* or *destruction* comes only upon *natural* things that are or shall be necessarily *subject* to it, by their
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thren, a *Moses* with his converted rod, a victorious *Joshua*, an innocent *Joash*, all concurrently

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altered constitution or state of being, so does it only come upon those in the *spiritual* oeconomy of God, who are or shall be liable to it by some *alteration* or *change* in them for the worse. Accordingly this son of *Ham* bears the character of *Canaan*, of an *alterer* and *changer* of his state, and it is in this character, that he and every other descendent from him who sustained this character were affected by the denuntiation. For it is *Canaan*, this *exchanger* of his love, faith and inheritance, be he found when he may, that is cursed. And when the sons of *Canaan* afterwards shewed themselves such, then the curse was executed upon them, and they became by this *exchange* of their state, *servants of servants* in a manner too well known to be further insisted upon; in like manner as every *substance* in nature, that *changes* its form of being and becomes a *Canaan*, by the destruction consequent upon it, becomes a *servant* and is made to administer its constituent parts to the *service* of its kindred beings, who themselves *serve* for the common support of the whole. So that no objection lies against the curse being inflicted upon the posterity, as it is denounced only against a *personal* character: for it did not determine the *actions* of the persons but the *consequences* upon them who contracted the *character*. And to impeach any *previous* provision of punishment for *certain persons in certain characters*, is to impeach the divine *appointment* of destruction to *certain things in certain circumstances* in *this* system: for this *appointment* is previous to the execution of it in time, as the things come into *these* circumstances. Upon the whole then it was just and reasonable that *Canaan* should be cursed, and merciful to pre-advise men of it, that they might not contract the *character of drawers back unto perdition*. But if *Canaan* was not cursed for *Ham's* personal offence, but only for being a *Canaan*, for *exchanging* his faith and love, that fastened him in the guilt and corruption of the *Ham* or wrathful nature he sprung from, perhaps it may be asked why the curse should be pronounced upon him by *Noah* at this time, rather than at another? To this it must be replied, 1. That *Noah* was under divine direction in what he spoke, and was moved to it by the *Holy Ghost*. 2. That as the *propriety* of introducing the solemn denuntiation is to be justified from its being determined by the *Lord*, so is it from the apparent *apprise* in the

rently illustrating by more striking representations, JESUS CHRIST the righteous, and the
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the circumstances of the speaker. For, considering the crime, *Noah* had at that time shewed a particular mark of his remissive love to *Ham*, and through him to all his children: though he certainly might, in justice, as the sovereign of the earth, have disinherited the father and of course have precluded his children. This ought to have been had by them in a very grateful remembrance: it ought to have wrought in them a constant attachment to him, to *Christ*, in whose name he acted, and to the *household of faith* for ever. When *Noah* therefore saw *Canaan's* wilful inattention to this manifested love and to that which you will see it represented; when he perceived with what despite to the spirit of his grace he acted, and his mind all a *Canaan*, i. e. changed from every obedient disposition, into all the ungrateful apostacy of a revolting nature, then he declared him accursed, and debased, by his setting himself up against him, and refusing to acknowledge and accept his love. For the great forbearance of *Noah*, suffering in his prophetic character, naturally led him to a deep sense of that rebellion which the exchangers of their spiritual birthright would be guilty of against the Lord and his *Christ*, whose type he was, and which he saw now acting in *Canaan*. For, like *Christ* risen again, whom he represented, he had the prophetic spirit to set before him the state of the enmity, as also the coming in of *Japhet* or the persuasible part of mankind, to dwell in the true tabernacle of the divine *OR NAME* in *JESUS*, whom this *NAME* was given to. Whence it is observable, that taking of the blood of the wine was previous to having the spirit of prophecy, to denote his procedure to renew, sanctify and guide *CHRIST*, after he had drank of the cup, and partaken of effused blood: to figure out *Christ's* receiving of the promise of the father after he had taken part of our blood, of the vineyard he had planted and was risen. This was signified by the drink-offering or *Mincba*, i. e. means of restoring grace offered with sacrifice. And we find them, *Amos* ii. 8. drinking the wine of (or given to) the condemned in the house of their *Alcim* or *GOD*, in imitation of this: and the *Rabbins* say, wine was given to the condemned: hence the heathens poured wine on their sacrifice, and hence the *heathen libations* had their rise. When therefore *Noah*, the typical comforter had a prophetic perception of the horrid scenes of opposition against *Christ*, after his being put to shame as he was,
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several scenes he appeared in. How happily situated is such a soul ! Full of their directive glory

and already begun against *Christ*, in his *person*, by *Canaan*, he, in this sense of the rebellion with all its aggravating circumstances, declared the *result* of it. *Noah* cannot be scripturally considered, exclusive of the *figurative* character he sustained, namely, that of the *comforter* of men from the curse of the *Adam* ; though exposed to *shame* for their sakes : and no person could act against him without insulting the *person* represented by him, in his *loins*. The insult therefore being done to *Christ*, in the circumstances of this his minister, *Noah* considered it as such, and seeing the person who was a *Canaan* and *exchanged* away what he was called to, namely, all the love of the comforter who had so generously forgave *Ham*, i. e. the wrathful nature of his father, he with great propriety now introduced the curse, as somewhat consequent upon the refusal of the *pardon*ing love of the father, and as fastened upon him, who, being heir to his father's evil nature, rejected the reconciliation. The denunciation then is aptly connected with the occasion which it is recorded to be made on, though it was not pronounced for the *personal* offence of *Ham*. But further, when it happens in this system, that any being, our *body*, for instance, under the influence of the *solav heat* or *Ham*, becomes a *Canaan*, that is, *altered* or *changed*, though it is not concerned in doing what the *heat* does, any more than *Canaan* was in committing *Ham*'s offence, yet does it suffer, but then it is by its being made a *Canaan*, by its becoming changed and *disordered* under the influence of the heat, and not because of any part it had in producing the effects that are wrought by the heat or *Ham* alone. Whence we find *nature* becomes a very powerful advocate for instructive *revelation* against an infidel objector, who, though he is obliged to it for the reason he has, would make it run absurdly enough in the face of the *fountain* it rises from. Nature shews it is with *signes* recorded that, when *Ham* performed the deed, a curse came on his *altered* posterity, not for his *personal* concern in the offence of *Ham*, but because of his *exchanging* away the remissive love of the comforter, and so retaining the evil of the nature which he sprung from and which committed the offence. This may be deemed a new way of treating the subject : but God framed the things that are *seen* to give us *ideas* of things *unseen*, the prophets before *CHRIST*, *JESUS* himself and the *apostles*, after him, made *nature* serve accord-

glory it enjoys the blessed company of attesting prophets and apostles, it finds the mental

cording to this its original institution, to demonstrate the reasonableness of the *Christian* doctrines; all of the fathers more or less did the same, and shewed how the divine *originals*, the things of faith were pictured to the eye in nature, in the things of *senses*: the heathens by the confession of *Plato*, *Timaeus Locrus*, and *Cicero* owned their ideas to be thus derived. And though men by affecting a subtle and *abstract* demonstration of celestial truths, afterwards neglected this *natural* illustration of Christianity, and run into humanly-devised definitions of it and so have lost the *precise* and *natural ideas* of these matters, yet I can with pleasure see that some in every age have introduced these *visible* pictures of the doctrines they would recommend. In this age, amongst others, the bishop of *London* has clearly declared in favour of this evidence, by using it in his discourses lately published, which gives them, especially his last on *faith*, the peculiar force they have, p. 37, 67, 72, 308, 310, 316, 318, 324, 325, 385, 388 to the end. Nor can any one reasonably deny but that it is the *best* way, nay the *only* way, as Dr. *Ellis* has shewn, (see the preface) to have recourse to the *natural ideas* of things, which we are referred to by the *scriptural* language, and by proving it is the manifest method of God with his creatures in *this* system, to demonstrate the *natural* fitness and harmony of the relations of God's spiritual oeconomy towards *Canaan*, towards the *changer* of his state, by his servant *Noah*. For now it appears, that to arraign *SS* is to arraign *nature*, and for the same reason a man would deny the *SS* to be God's, on account of *this* dispensation, he might equally deny *nature* to be his *work* because there is a *similar* procedure in it. Having thus justified *Noah's* cursing of *Canaan* upon the principles of common sense, I shall enquire upon the same principles into what is designed by this part of the *scriptural picture* and *isoeia*, or setting forth of spiritual things in *standing* characters, or *signatures*, as worldly occurrences are by *historians* in written characters or letters. We have already seen that this particular, which was transacted upon *Noah's* resurrection from wine, refers us to some like transaction upon the true comforter's resurrection from the *effused blood* of the human nature. Considering therefore this circumstance in its relation to *Christ*, after he was put to *shame*, for taking part of the blood of the vine he had planted, to cheer and enliven

tal darkness dispelled, the mind enlightened around, and has a pleasing though *partial vision* of

ven our souls, and this too by the "wrathful nature" or *Ham* of mankind, who are said to have the *Ham* or burning heat, like the inflaming *beat* of serpents, *Psalms* lviii. 5.—cxl. 4. against *Christ* in our flesh and blood. Considering this, I say, what do we see signified in *Noah's* forgiving *Ham*, but the true comforter's merciful remission of this horrid indignity of the guilty nature? What but his *divine pardon* conferred on our hostile nature, on us his *enemies*, *Rom.* v. 8, 10. who had by our sins brought him to *shame*. If *Ham* acted an unnatural part, more unnatural was that our nature acted towards the blessed *JESUS*, when he exposed himself to reproach, and had, like his type *Jacob*, the speckled goats, our spotted natures, for his *עֲבָרֵי* *tire*, by way of composition for his much longer, much harder service, *Gen.* xxx. 32. Yet see him, in patient *Noah*, passing over your offence and mine that induced the reproach on him, on our part causeless. See him compassionately bear with the *crimes* and reinstate the guilty but forgiven nature in a participation of his love and sanctifying grace. We are led to hear him pronounce the amiable intercession, *father, forgive them*, when the world was reconciled to *GOD*. O my *Christian* readers! behold the wondrous love, wondrous, when we were convicted by the law, and forfeits to divine justice, heirs of the *wrathful* nature and all its enmity against *GOD*. For *CHRIST* slept and rose, like *Noah* his figure, but to forgive and bless you, as little entitled to it, as *Ham* to *Noah's* favour. Indeed it would have been just that the curse should have fallen on *Ham*, and equally so, that it should have fallen on us, but in *Noah's* remission is represented the divine comforter's peace and good-will towards men. May we never lose sight of it: but may this idea of the horrid guilt of our *wrathful* nature, this picture of the unmerited and inexpressible pardoning love of *Christ* be imprinted on the fleshy tables of our hearts, that our faith in it may be kept alive, that we may always carry this memorial of grace in us, and may find ourselves blessed and experienced partakers of the earnest of our inheritance, of that inward redemption of our spirits from corruption and from the evil world, which this comforter, this new parent of a new race plentifully transmits to his children. For though the *wrathful* nature, the enmity, like *Ham*, was forgiven: yet it was not that every one born of it should be saved, without their will sanctified to a concurrence with *GOD*. *CHRIST*, declared

of the things of *heaven*, of whose existence it
no more doubts, than the outward man would
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clared there were circumstances wherein the children of the
wrathful nature do and would draw down condemnation up-
on their heads. Because as all the *wrathful* nature was re-
conciled, so it was necessary it should not draw back unto
perdition. Being therefore forgiven, it was, *through* grace,
to believe and acknowledge the unspeakable gift of love. He
that believeth not is condemned already, — he shall not see life,
but the *wrath* of God abideth on him — If any one abideth
not in me, he is cast out as a branch that is withered. Continue
ye in my love — every branch that beareth not fruit he taketh
away — *aspet* (as they said of Christ, Luke *xxiii*. Take
him away) from whence *aspet* comes, the very word
for *מִן* from *מִן*. And upon his resurrection, Christ saith,
when, full of the spirit, he saw the hearts of all men and every
state of every individual, when he saw the apostacy of some
and the persuasibleness of others, i. e. who were or would
be true Canaans, who, true Japhets. He that believeth not
will be damned. He that rejects the divine love and adoption
to grace, by faith in it, will continue in his natural state,
being by nature a child of wrath, and will be taken away
from having a part in Christ in the inheritance amongst the
saints. Solemn determination! much to be observed by
them who can without shame assert, that be men morally ho-
nest, it concerns them not much, whether they have or have
not a right faith in or sense of the redeeming love of their
benevolent Saviour. And in Noab's denouncing a curse on
Canaan, the exchanger away of parental love and of his part
in it, see this spiritual Noab or comforter, whilst he forgives
and puts away the enmity, declaring the heavy indignation
that did and would overtake the children of wrath (or Ham),
who should tread under foot the blood of the son of God, do
despite to the spirit of grace and count the blood of the covenant
by which they were sanctified an unholy thing — who should
exchange away their spiritual inheritance in which they were
lovingly reinstated: who, after they have received the know-
ledge of the truth, wilfully sin, after they have put their
hand to the plow look back, who are entangled again in se-
ducing lusts and become carnal and sensual. That this is
just, nay, that it is merciful, all real Christians must believe.
For in the gospel dispensation, not all the children of the old
Adam, not all are cursed, who are by nature children of wrath
and inherit the disordered constitution of the animal frame,
and

of theirs the stars shewed. It has a very satisfactory and natural evidence, which will bear

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and are subject to the several worldly emotions prevalent on such a disordered and corrupt frame of being: for in God's mercy, the wrathful nature is admitted to mercy and called to partake of divine renewing love: but the anathema is pronounced only on those apostates who love not the Lord Jesus CHRIST, and exchange away their part in him for some mess of worldly pleasure or enjoyment. And to shew as that it descends not on a man considered as guilty only by his natural birth, but as fastening this native guilt on him by rejecting the love that pardons it, is the design of this holy record. O ye recusants of the pardoning grace of the divine comforter, who came to deliver you from the curse of the old Adam, attend to the design, and say, whether the picture and the original do not approve themselves to your minds as the works of the omniscient and omnipotent God. Consider you want these significative records to give you ideas of things otherwise invisible, and for evidence of the faith you object to. You have thought it was partial for Noah to curse only one of Ham's sons: but you see it is in a personal character, as an apostate, as a merchandiser and exchanger of the love by Noah that he is cursed. And you own, who own a future state of rewards, &c. that God is merciful to forgive, though on your principles he is to punish the impenitent. You cannot object then to God's not thinking it enough for one of Ham's sons to be a *Miscraim*, an enemy, to act in opposition to him, nor to be a *Cush*, black with guilt, in order to punish him, nor to God's overlooking this, any more than you can object to his punishing the impenitent exchanger away of his offered love. Much less have you any thing to say against the propriety of its being recorded, to shew you and me that it is not enough for men to be in carnal enmity or fouled with guilt to draw the punishment upon them: but that the curse comes only on the apostate. Then let me intreat you to consider that what Noah pronounced CHRIST has confirmed, a curse which yet reaches every Canaan, i. e. the barterer away of his faith and inheritance amongst the saints: that every wilful recusant of the divine love is the man. Lay to heart the nature of the doom: for though you may have thought from some representations that it consisted in a blackness of skin, its nature is evident; it was, and is, as the word imports, being taken away from all vital union with the

true

it up in all distress, that it is a blessed participator of the light in CHRIST, and that it shall quick-

true vine, in which men can only bear fruit to life eternal; being put away from the family of God, thrust out of the inheritance of grace and spiritual life, and having men's names taken away out of the book of life: in short, it is being, like the ground, (*αρησα*) plowed up and barrowed with exquisite torture; receiving the same *divestiture* of spiritual blessings, that the *Canaanites* did of temporal ones, in order to give you an *idea* of it. And shall any worldly views take your attention from this important point? no, *think on these things*, till by thought you have formed in you a passionate desire to escape them. You find what *miracles* were wrought to convince men of God's *superiority* over the creature, acknowledge it, and seek to be partaker of this power, to *redeem* your souls from a service to the world, that you may in this divine strength look thro' the world to *him* that sitteth on the throne, that once took of the *blood* of his vine and *stept to death* and *rose* again to *forgive* you and to *bless* you everlastingly with grace unto new life. But if overcome by the world you look not on a *Saviour*, for his life to be manifested in you, but pass by it; if you leave the faith by which you alone can partake of his *spirit* and life, of his righteousness to cover your guilt, remember it is a *natural* consequence that a *curse* will come down on such a man, that he will cease to have a justifying raiment, that his nakedness and more than *Ethiopian* blackness of spirit will appear, and that he will, in the course of things, as in this *visible* so in the *spiritual* system, fasten upon him his *guilt* and the *evil corruption* of his nature. And all with this melancholy reflection, that he is not punished for being a *child of wrath*, by nature, any more than *Canaan* was for being *Ham's* son, but for *bartering* away, like *Canaan*, that remissive love by abiding in which man can only be delivered from the condemnation he is *born under*, and from the *enmity* derived by his nativity. Once more may I be permitted therefore to counsel my reader to consider that the *curse* is only pronounced against persons in a certain *odious* and *hostile* character; against that body of *sin* and *carnal enmity* which cannot under the *law* or *gospel*, nay, on the *deist's* own principles, have admittance into the kingdom of heaven. I would beg of him to remember that it concerns him to have full conviction of the *certainly* and justice of this curse upon this *hostile* body of
sin,

quickly behold him in the *fullness* of his glory.

Felicitating witness, yet never to be had by

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those

sin, before he will ever desire to have himself *divested* of this character, this *Canaanite in his land*; and, in this conviction of the certainty of it, I would earnestly recommend it to him to pray assiduously that he may find this body of sin, all unbelief, which makes us depart from the living GOD, destroyed in him and be made a *Japhet*, i. e. *persuadable* into the faith of *Christ*, that he also may dwell in the *tents* and under the protection of the true *Shem*, CHRIST, the name above every name. Then will he see reason to adore the wisdom, justice, and mercy of the Lord in these his dispensations towards *Canaan*, i. e. the body of sin that *barters* away the love of GOD and towards *Japhet*, i. e. him who is *persuaded* of the divine grace. I cannot help observing that in this history the characters of the *wholes* of mankind, after the destruction of the sinful nature and its purification by washing, as the earth by the flood, are figured out to us; the characters of *all* that were to be put upon a new footing under the true *Noah* or divine comforter, our new parent. For *SHAM*, the eldest points us to CHRIST, that has the NAME above every name; *HAM*, to the wrathful nature; *Canaan*, to the child of wrath, exchanging away the remissive love and drawing back unto perdition; and *Japhet*, to the person that is *persuaded* into an acceptance of the redemption and sanctification that is in CHRIST JESUS. There have been, and will be such in every age. And the unhappy tribe of unbelievers, by their *apostacy* after baptism into *Christ*, to whose love they owe their existence every moment, prove the truth of this SS, and so are a living demonstration of the execution of the curse, which we need not go so far as *Bolingbroke* thinks for the literal completion of, because they are the servants of servants, servants to us who are the servants of CHRIST, our elder brother, the divine *SHAM* or NAME, serving us whilst they abide in this character with evident testimony of the truth and propriety of the scriptural accounts of things; forasmuch as they shew themselves taken from a participation of the riches of grace, from offering up sacrifices of a grateful and obedient heart in the true temple *JESUS* CHRIST, and evince to us, that as in nature, so in the spiritual oeconomy of GOD, they who change the frame of mind or spiritual being to which they are called, fall into corruption. May they, who have hitherto ignorantly refused the divine love, have, like the *Gentiles* of old, the gift of repentance and be saved.

those who do not freely receive the illustrations of
heaven, or unnaturally think the *regal* or *pro-*
phe-

saved. And may we as oft as we view this *sacred picture*, humbly receive the *ideas* it gives of the true comforter's forbearance, after being *put to shame*, and fear to become *Canaan*, i. e. to barter away the *divine* faith and love, lest we also have no further portion with the saints in light, and be of those that our *new parent* Saviour will disinherit. The *propriety*, *justice*, and *mercy* of the dispensation of the true *Noah* or comforter in what he does is eminently conspicuous: and what *Noah* performed was but a *rehearsal* of this on *similar* persons in *similar* characters. *Christians* therefore can no more impeach this without reflecting on that, nor *deists*, unless they would impeach the dispensations of God in *nature*. Far hence then the irreverent sneer of men; let a conviction of the beauty of this handy work of the *spirit*, where truths of the *highest* importance to us are *represented*, teach us ever to draw near the sacred page with that awful attention divine wisdom is entitled to; when it shows us God's *spiritual* dealings with the souls of men by his *visible* dealings with the representative body, with *Canaan*. And may the same *spirit*, who indited this scripture, open the eyes of our understanding to the light it throws on these interesting concerns, that our feet may be guided by it into the way of peace, in spite of the powers of darkness; and that we may experience how much more we are indebted for the *evidences* of our faith to this *illustrating* relation, than the benighted shepherd is to some *sparkling stars* to guide him through the gloom. Before I conclude, I may remind my reader, that what was here exhibited seems to have given rise to the heathens supposing wine to have *originally* sprung from their god *Bacchus*, who they imagine came out of *Jupiter's thigh*. Because S3 represents to us the *spiritual refreshing* and *exhilarating* dispensation of grace from the *divinity* under the figure of *wine*, and to arise from one out of *the thigh*, *Th*, that is, of the seed of Abraham, and God as well as man. The *triumphs* they imputed to the one were but corrupt imitations of the *triumphs* of the divine person *Christ*, who was to tread the *wine press*, give us the *wine* and triumph (*θριαμβεύει*) over his and our enemies. The *sacrifices* made to him of he-goats, because they *laid waste the vines*, were but copies of what were offered under the law as *figures* of the lustful body of the sins of the flesh, because they
are

phetic bodies in the scriptural system, were placed there only for themselves and not for man, not for his instruction to find their light, in their representative characters, on the things of the spiritual world.

O FATHER of lights, "with whom is no (a) *parallax* or shadow of turning," who maketh these stars to shine in the firmament to illustrate thy truth, and hast in thy *economy* of grace, ordained the lights of thy holy prophets and apostles, that we might have light in our darknefs, vouchsafe, I humbly beseech thee,

are the enemies of the true vine. In the third day of the *Apatoria*, his sacrifices, called *Cureotis* from *κῦρος* a youth, when the youth were admitted into the tribes, we yet have a feint corrupted representation of our being admitted into a new state, after the *new* sacrifice by JEZUS CHRIST. So that which SS records and nature represents to the sense we see corrupt imitations of in honour of false deities, amongst even the later and absurder heathens. And we may close the subject with these two reflections, 1. That these are less culpable than our modern idolaters, who not only worship a god of their own making, but suppose him to have wrought no wonders for them, who disown an incarnation that men in every age have acknowledged, however they mistook the person, and are proud enough to approach him without any sacrifice. 2. That it is one of the devils last and grand artifices, to persuade men to reject the relations in the old testament, under a pretence of some impropriety in them, because by this means they are of necessity deprived of precise ideas of the Christian dispensation, of the divine evidences concerning the invisible original things of grace. And they will soon be disposed to object to these also, who can be seduced to make specious exceptions against the well-designed but misconceived representations of them. For he can have little concern for the standing of a graft that can concur to cut down the stock on which it is engrafted.

(a) *παράλλαξις*, variableness, Jam. i. 17.

thee, to all, who are called to *beat thy GLORIOUS NAME* before men, to be so *cleansed* from the *vapours* and *mists* of *clouding sin* and *foul imaginations*, *ascending* from an *earthly nature* and a *world lying* “in wickedness” to *eclipse thy face* and so to receive thy *light* and *truth*, *descending* to our hearts unto the *lightening* of our ways and works, that we, not *drawn away* by the *wily windings* of “the *prince of darkness*,” which, after much *blaze* in the world to catch the gaze of men, are lost in *darkness*, but *fixed*, like these *stars* in our *several stations* and *spheres*, without variation of *service* from thee, who varies not in *thy love* to us, may so dispense the *light* of thy *gospel*, of thy *grace* and *comfort*, and be such *shining examples* in *faith* and *love* to others, as to *turn* “many unto *righteousness*,” and may hereafter *shine* in thy *holy heaven* with *crowns* of *unsetting glory*, far exceeding these *caps* of *light* on the *starry bodies*, to give praise to thee, for ever and ever. *Amen, and Amen.*



The End of the first Volume.